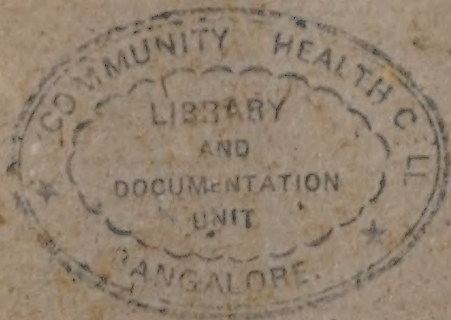


The Rhythm of History

- Bharat Jhunjhunwala



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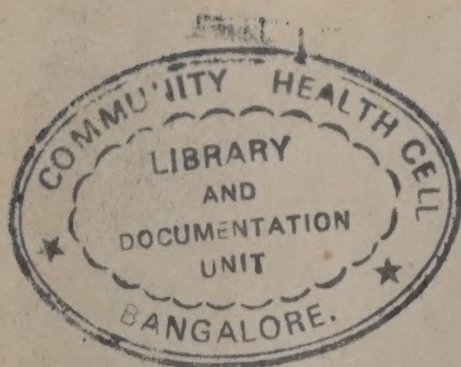
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Preface

My studies have led me to the conclusion that our social evolution has proceeded in phases of advance and spread. The ideological and economic circumstances of the two phases are very different and great persons have arisen with ideologies suited to their circumstances. The followers of these great persons have often found themselves in conflict with the followers of others—Hindus versus Muslims, Jews versus Christians, Marxists versus Capitalists etc..... because their extant ideologies appear opposed to each other. The difficulty in resolution of these conflicts is that the respective ideologies relate to different economic circumstances. Thus, if we can understand the circumstances under which the respective ideologies have evolved, we can perhaps appreciate the beauty of their oppositions. I have tried to present this interplay between ideology and economy in Chapter I.

As I tried to locate the great ideologies in their economic circumstances, I was inexorably led to note many striking similarities in the lives of the great persons themselves. Hence, to bring to fore the similarities I have taken the liberty of presenting the Texts in Chapter II with names of persons transposed to their Indian counterparts and the names of places transposed to the present names of their probable locations. The legend of the transposition is given at the end of each Text and can be tallied with the original. In order to appreciate the Texts I suggest that after reading Chapter I the reader may kindly jump to that Text in Chapter 2 which is most familiar to him and pursue the other Texts thereafter.

In Chapter 3 I have reproduced the ancient mythologies and in Chapter 4 I have given my arguments on some of the basic issues raised in Chapter 1.

I humbly request the reader to pursue this presentation in a spirit of dialogue and I would be honoured to receive any constructive critique.

I wish to express my gratitude to Madhu, Juhi and Radhika for bearing through the pains of this endeavour.

Bharat Jhunjhunwala

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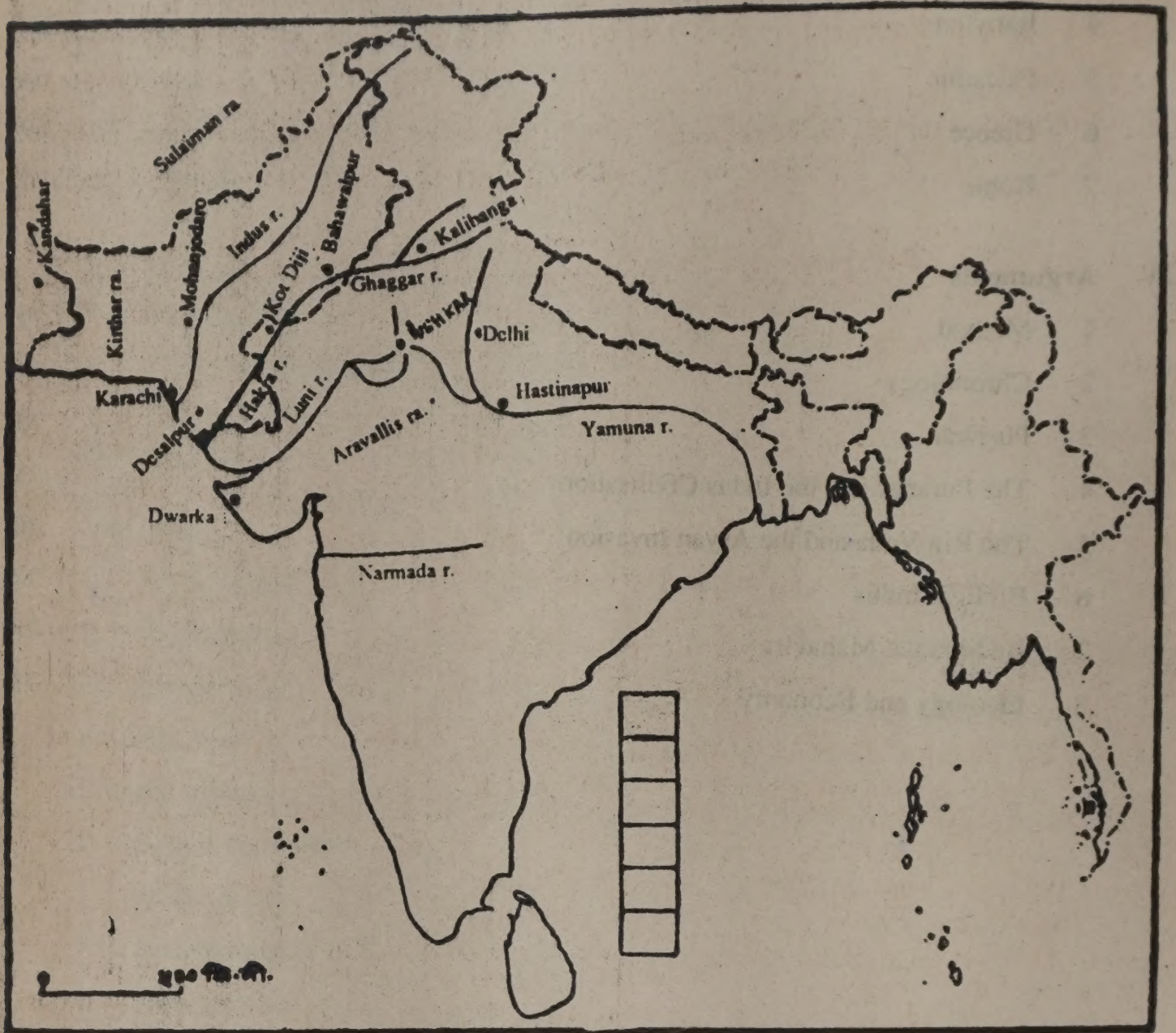
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CHAPTER I

THE RHYTHM OF HISTORY

1 Devi : The Primitive Age

In the earliest period man lived in dense forests, so dense that even the sun and moon were not visible. Man co-existed peacefully with other animals and lived on trees. He ate fruits and roots that he could gather. He did not engage in any conscious activity. He had no concept of good or bad. The women did not have regular menses and reproduction was thought to be by chance. The mental perspective of man was limited to caring for his stomach.

Around 20000 BC the rains began to recede. The trees became sparse and the sun, moon and the stars became visible. In the Indus valley, the water slowly got drained creating a division between land and water. Rivers were formed and began to flow on a fixed course. With the increase in aridity the plains between the Aravallis and the Sulaiman became uninhabitable. Animals and men came into conflict over the limited vegetation. Man began to explore for more amicable environs. Some moved westward to the Iranian plateau and others moved eastward to the Aravallis.

Among the Aravallis they found that the lake of Pushkar was particularly hospitable. While the plains below had nearly become desert due to severe aridity, at Pushkar they found an artesian lake with a perennial supply of fresh water. Here on a lake on top of a hill men tamed fire, they learnt to gather food grains and also cooked them in earthen pots. They discovered that the fruit of the citrus tree could induce menses in the women and thereby they were able to reproduce more steadily. They created the first social organisation by calling themselves by their tribes and demarcating the land amongst themselves.

What they gathered, they consumed. There was nothing that they could retain or accumulate. Man's possessions at the maximum consisted of the earthen pots. Thus there was no surplus or accumulation. What they needed to consume, only that much they worked to gather.

The arid period was followed by an increase in the rains around 8000 BC. Man built houses of wood to protect himself from cold and rain. The plains were once again full of wild grains growing by themselves. As man moved into the plains he founded his first town at Kalibanga near the mighty Ghaggar river. Here he gradually settled into a pastoral life.

Man was totally dependent upon nature. He prayed to the elements of nature – the pipal tree and the snake – to be kind to him. He made idols of the mother goddess "Devi" by whose blessing he thought that women were able to procreate.

2 Manu : The Stone Age

The period between 8000 BC to 7500 BC saw heavy rains. Vegetation grew profusely and the people who descended from Pushkar were few. Slowly, however the population grew and there was also a slight recession in the rains, although not quite to the arid state.

This challenge was met by the great Manu by taming the bull and using the animal to plough the fields for cultivating foodgrains. The increased production and surplus made trade possible.

Boats were built to cross the rivers. Clothes were woven from moonja grass. The expanding trade led to the great Manu establishing class of merchants and farmers—the businessmen who were devoted to the production and exchange of wealth.

The concept of surplus now arose. The worker produced more than what he consumed. The additional production, the profit, could now be accumulated in the form of carts, boats, houses, stone implements, etc., and put to use to make still more profit. Previously the rule of one over another was meaningless because the worker's product could not be accumulated in any usable and productive form. With the possibility of accumulation the rule of one over another became a profitable venture. The differentiation between the workers and the businessmen now became a reality. Those who could feed the workers, provide for their tools and raw materials and then sell the produce could now employ them by either coercion or persuasion.

These people built houses of mud bricks with paved floors. The division of town and village took place—trade was centered at the towns and production in the villages.

This increased surplus led to a three class system—the ruler wielded arms and expanded the territories, the businessman engaged in the production of wealth and the worker did the menial tasks. The system of "kingship" originated with this need of political governance.

The change of staple diet from gathered fruit to cultivated foodgrains led to the women having regular periods. Reproduction became not only a conscious activity but also an economically desirable work for the expansion of population. Also, now paternity could be determined with some reliability. Hitherto man would take any woman to bed. Now rules of marriage prohibiting incest were invented. Thus when a Manu took his own daughter to bed there was a great outcry. Since then incest has become a taboo amongst all the peoples.

The bull became the pivot of the economy and began to be worshipped. The great Manu was venerated by all the people and was portrayed with three or four faces looking in all the directions. Man invoked the blessings of Manu in all his endeavours. He made idols of Devi, Manu and the Bull and worshipped them.

The land between the Ghaggar and the Indus was gradually inhabited by these descendants of Manu. But not all who descended from Pushkar took to agriculture. Some continued to live by animal husbandry, leading a somewhat tribal or gypsy life. These herdsmen came to be known as the worshippers of Siva and they engaged in primitive fertility rites.

As these people spread westward in the plains of the Indus, the Iranians from the Central Asian plateau moved eastward. The Indus people established exchange with these Iranians who later came to be known as worshippers of Visnu.

3 Indra : Advance of the Bronze Age

The worshippers of Manu (Brahma) gradually spread throughout the Indus plains. The soil was fertile, land was plentiful and population was small. Yet, with their stone implements, the progress was slow. The herdsmen inhabited the Aravallis and the Vindhyas to the east and the Iranian nomads inhabited the Kirthar and Sulaiman ranges to the west. There were constant skirmishes between these worshippers of Brahma, Siva and Visnu but none could establish their supremacy.

Around 3500 BC once again rainfall increased. The Ghaggar, Indus and other rivers of the Punjab began to flood the plains regularly. Grain grew with little effort by merely spreading the seed on the freshly silted wet lands. The surplus grew and the critical limitation of stone

implements came to the fore. If only more and lighter implements could be made production could grow by leaps and bounds.

At that time ruled king Chandra, son of Atri, in the Indus plains. He had Brahmic wife from whom he had a son named Uttanpada. Dhruva was Uttanpada's son and in due course he became the claimant to the throne. However king Chandra had once abducted Tara, the Iranian wife of Brihaspati. Tara's son from Chandra was Tavastr. Now, Tavastr turned out to be a great scientist. The art of pottery had been well developed by then and it led to the science of creating and controlling fire. Ornaments of copper were already cold hammered. What Tavastr managed to do was to smelt bronze and he made a beautiful javelin of bronze. Armed with this javelin, Tavastr's son Indra had a decisive advantage versus his cousin Dhruva. But his claim to the throne of Kalibanga was vague because he was the grandson of Chandra from Brahaspati's wife. He thus forged an alliance with the Iranians and laid claim to the throne. A council for settlement was called and it held that the right of Dhruva, a direct descendant of Chandra, was stronger than that of Indra an indirect descendant at best.

The noble and righteous Dhruva had his own problems. He failed to grasp the opportunities of growth that had been opened up by the smelting of bronze. He continued to rule as per the norms set by the great Manu and he upheld the three class system. He would neither extend state patronage to the mining and smelting of bronze, nor let others do it. The rains had allowed surplus to increase and bronze had made it realisable, yet Dhruva decried material progress and rigidly continued to follow the path of ascetism initiated by Manu. Dhruva's rule had become a fetter on human progress.

Indra capitalised on Dhruva's lethargy and managed to win over his smith Agni, his dam builder Varuna and his master brewer Soma to his side. Soma distilled an invigorating brew from sugarcane juice. Armed and drunk, Indra attacked Dhruva's people alongwith his Iranian collaborators. And, having invited Dhruva to dinner to work out a truce, he first poisoned him and then killed him. Thus started a period of great debate between the aggressive philosophy of the Rig Veda and the ascetic philosophy of Manu. Indra was banished. Bronze was soon adopted by the subsequent Kalibanga kings and their superior culture soon overwhelmed the Iranian collaborators of Indra. The Kalibangans made many inventions—spinning, weaving, metalsmithy, ships, chariots, houses of baked bricks, etc.

The investment for these opportunities was provided by slavery and corresponding misery of the workers. The surplus grew and it was used to produce arms and to raise warriors. Now whole tribes could be enslaved by any ruler who could mine copper, produce weapons and raise armies.

To support this economic activity the Kalibangans evolved a cuneiform language. Pictographic symbols were put together to convey messages. Accounting systems were evolved. There was an era of great prosperity. Other towns grew at Mohanjodaro, Kot Diji and Harappa in the Indus valley.

4 Bharata : Spread of the Bronze Age

The Bronze weapons gave a decisive advantage to the Indus people. Armed with hoards of bronze arrows and javelins, the cousins of Dhruva—Svarocisa, Tamasa, Raivata and Uttama—spread across the oceans to Iran, Egypt and China. They took with them the cuneiform script which served as a means of communication. Slowly trade grew between these peoples.

The increase in agricultural productivity by the use of the bronze plough was phenomenal. Now one man could produce many times more grains than before. The surplus could be used to feed others and to employ them in other works of the state—building of palaces, roads, forts, etc. That was a period of unprecedented prosperity.

The great king Yayati of Kalibanga enjoyed all the worldly possessions for many many years, yet he found no peace. Then it dawned upon him that the material things—wine, women and food—were not the final end of life. These sense desires only kept on increasing more and more and one continued to be trapped in the ever unfulfilled desires. He thought that peace could rather be obtained by restraining the senses rather than satisfying their desires. He then initiated the system of "vanaprastha"—man should give up the worldly desires at an advanced age and retire to the forests and restrain his senses. This was the beginning of the ascetic philosophy.

Many years later Bharata, a descendant of Yayati, ruled from Kalibanga. In close proximity to the copper deposits of the Arawallis and Khetri, he established a formidable army. This army with bronze weapons was incomparably superior to the stone weapons of the people living on the banks of the Indus. Bharata set upon his mission to conquer them. He followed the Ghaggar-Hakra to Desalpur on the Arabian Sea. Then moving westward he reached the mouths of the Indus at Karachi. Crossing the Indus, he marched Northward along its west banks. He camped en-route to make forays across the Kirthar and Sulaiman ranges into the Iranian plateau. Then moving eastward along the foothills of the Himalayas he reached the Ghaggar as it stepped down into the plains from the Himalayas. He returned triumphantly to Kalibanga along this mighty river. For the first time the entire India was brought under one suzerainty. However, what Bharata established was not a centralised empire in the modern sense. Throughout his triumphant march he never once appointed his own men to rule over the various lands. He was content with the tributes offered by their kings. Nevertheless, this was sufficient to open the entire Indus valley to trade and commerce by providing political stability and uniformity.

The three class system of Manu appeared inadequate for this higher level of economic activity. It was no longer possible for the king to manage the affairs of the State—taxation, defense, law and order—with his retinue of equally ambitious rulers. The task of keeping the tyranny of the bureaucracy under control was equally difficult. Moreover, the task of teaching and accounting now required effort at a much larger scale. Thus Bharata established the fourth class of "reformer" distinct from the rulers. The reformer was to undertake the tasks of teaching the people and exercising restraint upon the rulers. Living off the alms given by the businessmen—the reformer had his feet amongst the businessmen and his head among the rulers. This was an ingenious system of checks and balances. The ruler was to establish law and order, rule over the businessmen and tax them. The reformer was to guide the rulers, and, in the event of the rulers becoming tyrannical he had to work for their dethronement. The businessmen were to sustain the reformer with alms and in the process exercise a check upon the reformers. The trio—each pursuing their goals of learning, power and wealth—achieved a stable system. The three classes, the twice-born, were distinct from the workers in that they had a self-volited goal, a sense of pursuit beyond the mundane needs of livelihood. This mental jump was their being "born" for the second time. Over a period of time the hereditary factors became pronounced and the pursuit or the station of one's life began to be accepted mainly on the basis of birth. The hereditament of the class system into a rigid caste system occurred after the expansion of the Indus people to Iraq, Egypt and China and thus remained confined to the Indus civilization. The consequence was that while the rulers of the Iraqi and Egyptian civilizations, unrestrained by the

reformer, squandered the wealth of the society on pyramids and temples, the Indus civilization built an incomparable maritime and manufacturing economy.

The initial opportunities of investment were soon exhausted. Now the question was what was to be done with the surplus? No more armies were needed. No more people were to be conquered. No more deposits of copper were to be captured. The Indian businessman was taught that he had to earn money for itself, not for consumption. Thus he directed his energies towards the establishment of ever growing production and trade. He built neatly arranged quarters for his workers and gave them basic subsistence wages. He exported textiles and jaggery and imported gold. Since the purpose was accumulation for itself, not consumption, accumulation could go on *ad infinitum* as long as trade was stable. Simultaneously there was a constant tension between the workers and the businessmen for wages. However, since the surplus of businessmen had an ever present outlet in the accumulation of gold, they had no crisis of under-consumption in their economy and managed this tension as best as they could. In the process, the extreme slavery of Indra's period gave way to a more reasonable wage structure. This ability to negotiate peace with their workers and the pursuit of unlimited accumulation of gold was the secret of the prosperity of the Indus civilisation.

The remains of this civilisation are found from Kandahar in the West, Ahmedabad in the South, Yamuna in the East and the Punjab in the North. Major ports were Lothal, Dwarka, Desalpur and Karachi. Their manufacturing centres upcountry were Kot Kiji, Mohanjodaro, Kalibanga and Harappa. Pushkar was their religious centre. They built idols and seals of Devi Manu (or Brahma) and the Bull and sought their blessings in their endeavours.

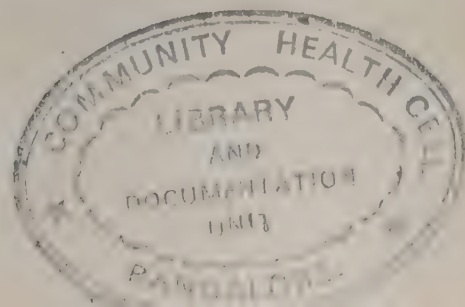
They developed regular trade contact with Iraq and Egypt both through the sea and land routes. However, they lost contact with China because there was no known sea route and the land route was too cumbersome to be able to sustain trade.

5 Rama : Collapse of the Bronze Age in India

The Indus civilisation enjoyed an unparalleled prosperity for more than a thousand years from 3000 to 2000 BC. The centre of civilisation moved from Kalibanga to the Sind. The economic activity was divided between the traders-seafarers based at Desalpur on the mouth of the Hakra and the manufacturers-mainlanders in the upcountry Mohanjodaro, Kot Diji, Harappa and Kalibanga.

The technology of smelting bronze had spread far and wide. The initial advantage a having first smelt Bronze had been long lost by Kalibanga and Bharata's Empire was dead and gone. Many many small kingdoms had arisen in its stead.

The mainlanders had established extensive factories. However, their economy was dependent upon the seafarers who had a well-developed network of trade with Iraq and Egypt. The mainlanders depended upon the seafarers not only for exports of their produce but also for the import of critical raw materials like lapis lazuli for their beads industry, antimony and tin for their metalsmiths, and gold for their jewellery. Their economy was export oriented. Their own internal market was rather undeveloped because the wages of their workers were kept at subsistence levels. The class system established by Bharata was internally complete. The workers achieved salvation by serving the upper classes. They had no "legitimate" right to ask for more because their salvation was not related to their material well being at all. On the contrary, it was achieved by meekly accepting their situation. Their thoughts and their reality



supported each other. There was no reason for them to doubt that their salvation did not occur from the service of the upper classes. This internal cohesion, while maintaining good profit margins for the businessmen, also made their economy dependent upon the seafarers for marketing of their produce. In the process what they saved by paying low wages to their workers was taxed away by the seafarers of Desalpur who controlled the sea routes in and out of the Indus valley. Thus the primary tension in the society was between the up-country manufacturers and the down-country seafarers.

Around 2000 BC there was political disturbance in Iraq and Egypt. The seafarers tried to draw larger margins from lower output by their monopolistic control of the trade. This restriction of the trade had grave consequences. The people were accustomed to exporting their textiles, beads and jaggery and importing raw materials and gold. Thus when external trade faltered, their production could not be exported. It might have still been possible to maintain the economy at the higher plateau if the wages of the workers had been increased and internal consumption had been increased to absorb the production. However the ideology of the times required the workers to serve the upper classes and their wages were kept low. The production had no outlet and a crisis of overproduction (or under-consumption) took place. Workers were thrown out of their jobs and the industrial activity slid backwards. To further aggravate the situation around 2000 BC the climate changed for the worse. The rains receded and entire upcountry plains found their agricultural base decimated. The situation was particularly bad in Rajasthan as bulk of the waters of the Himalayas now flowed across the Punjab and the once mighty Ghaggar dried up before Bahawalpur and did not have enough water for heavy ships to be able to reach Kalibanga even during the rainy season. While the Punjab atleast enjoyed monsoon floods, Rajasthan was denied even that minimal survival.

In these circumstances, Dasaratha, the king of Bahawalpur moved to Kalibanga which had been abandoned by its earlier kings. Dasaratha was a pious king who ruled according to the laws of Manu. He had a settled mind and strictly adhered to the advice of the reformers in his court. And, they advised Dasaratha to pray to the trinity of Brahma, Visnu and Siva for bountiful rains.

Dasaratha's son Rama, however, was not convinced. He had been trained under Iranian teachers and believed more in aggressive action and less in ascetic prayers. Even more so, he felt that the worship of the idols was irrelevant for the problems at hand. He itched to break out of the internal completeness of the laws of Manu which, in his opinion, had become decadent. He felt that the reformers, instead of coming to grips with the problems of aridity and heavy taxation by the seafarers, were content to merely engage in prayers and hope for the best. Dissatisfied with this state of affairs at Kalibanga, Rama moved back to Bahawalpur.

At Bahawalpur Rama could still make no progress. The twin problems of aridity and heavy taxation by the seafarers remained intact. This unpleasant stalemate was shaken by an unrelated event—his wife was abducted by Ravana, the king of Desalpur. Suddenly, Rama was confronted with defeat. But Rama rose to the occasion and notwithstanding his lack of knowledge of the Hakra backwaters amidst which Desalpur was situated and also the lack of support from his upcountry brotheren—he decided to wage war against Ravana. He built an alliance with the tribals on the banks of the Hakra and reached the mouths of the mighty river. He built an ingenious bridge on the backwaters by sinking trees tied to stone. Swimming and jumping from tree to tree his army reached Desalpur. There a great war was fought. The decisive factor was the hardness of the shields and the arrows. Rama, skilled in the Iranian tradition of building fire, had better weapons and his bronze arrows pierced the shield of Ravana. Having thus broken the shackles of the seafarers on the Indus economy, Rama returned triumphantly on one of the ships

of Ravana to Kalibanga. Thenceforth the mainlanders gave up their fear of the sea and once again the Indus people spread—this time to the Eastern parts of Asia. To a society shackled by the decadent conventions of mere ascetic prayers, Rama gave the message of action.

The opening of the trade route meant that once again textiles, jaggery and wines could be exported. However the cotton and sugarcane crops were poor because of the drought. There was no cotton to make cloth with and there was no sugarcane to make jaggery and wines with. Thus the industrial activity picked up again but it could not reach its earlier zenith despite the opening of the trade routes.

Great Rama still found no peace at Kalibanga. The sea route had been reopened but the drought had worsened. Seeing no recourse, he finally left Kalibanga to live amidst the oasis of the Kirthar mountains.

6 Krishna : Advance of the Iron Age

In the ensuing centuries from 2000 BC to 1500 BC the climatic changes in India had stabilised. Rajasthan had become arid and unlivable. Entire settlements of Kalibanga and Bahawalpur were abandoned. Life continued in the Punjab and Sind at lower levels of agricultural production. The Indus flooded the plains in the monsoons and only one crop of barley or wheat could be taken after the floods had receded. There was only one silver lining in the otherwise dismal scenario. This same reduction in the rains had led to the draining of the huge swamps of the Yamuna basin. The Ganga-Yamuna doab had now become hospitable. Thus there was a slow movement eastward. While the Ghaggar-Hakra settlements were abandoned and the Indus' were under pressure, the Ganga-Yamuna basin had become hospitable.

In the Indus valley the forests had been denuded for timber and fuel. Crops were poor anyway. There was a great scarcity of straw for baking of the bricks. The known deposits of copper at the Arawallis and Khetri had also been depleted. The vital metal now had to be imported. Trade too had become difficult. Between 2000 BC and 1500 BC there was much instability in Iraq. Ur, the capital, had been destroyed by the nomads in 2004 BC. Hammurabi established a brief period of peace between 1792 and 1750 BC but after his death again the Iraqi civilisation collapsed. In 1620 Iraq was invaded by the Hittites and in 1595 By the Iranian Kassites who were to rule for next 400 years. On the other hand the Hyskos invaded Egypt taking advantage of its political anarchy around 1800 BC. The next two centuries saw great instability. In view of the political uncertainties in Iraq and Egypt the trade from India had again come to standstill despite the fact that the sea route had been reopened by Rama.

Deprived of their trade, industrial activity in the Indus faltered. The businessmen in their efforts to maintain their profits drove the wages still lower. There was great misery among the workers. The wages were kept low because the production could not be sold. The production could not be sold because the wages were low. There was complete economic stalemate.

In contrast, those who had migrated eastward to the Ganga-Yamuna doab had more opportunities of expansion. Forests had to be burnt and land had to be cleared for agriculture. New cities were to be built. Thus the surplus of these peoples had a readily available investment opportunity. The Yamuna economy was growing rapidly.

At this time king Jarasandha ruled from Mohanjodaro on the Indus, Shursena ruled from Kot Diji on the Hakra and Dhritarastha ruled from Hastinapur on the Yamuna. Shursena's younger brother Vasudeva was a brilliant person. He had widely travelled in the Kirthar mountains and

was expert in the arts of war. Vasudeva had his cousin Kamsa as his commander. They together launched many a campaigns successfully. Kamsa was married to the daughter of Jarasandha and his sister was married to Vasudeva. They were all great friends.

As things would have it, Shursena had no sons. Therefore, the heir to this throne of Kot Diji would have been Vasudeva's son. In this Kamsa saw a great opportunity. He neutralised Vasudeva, made an alliance with Jarasandha and captured Kot Diji. Shursena died in the battle. Agrasena was jailed. Then, in consideration of his sister Devaki, Kamsa merely put Vasudeva in house arrest and was content with killing their children so as to remove any claimant to the throne. In this way he killed six of their children. However, Vasudeva managed to save the seventh and gave him to his gypsy friend Nanda to bring up. He was known variously as Krishna, Moses and Zoroaster.

When Krishna became an adult, he went to visit Kot Diji along with his foster-brother Balarama and managed to kill Kamsa. Thereupon, Jarasandha attacked Kot Diji in alliance with the Kirthar kings. The Yadavas, led by Agrasena and guided by Krishna, fled and re-settled on the island of Dwarka. Thereafter there was peace for a while.

At that time there was great religious confusion. The inability of the Manu's system to come to grips with the economic problems was clear. It was neither able to solve the crisis of underconsumption in the Indus valley nor was it able to mobilise the investment in the Yamuna basin. Consequently, a section of the people began advocating the "free" materialist culture of the Iranians as preached in the Rig Veda. The immediate conflict erupted on the question of whether water was holy as advocated by Manu or fire was holy as advocated by the Rig Veda. Krishna, could see that salvation lay neither in the rituals of water nor fire.

He analysed that every person acquired a particular temperament at birth or childhood and those who lived actively in accordance with those tendencies were happy persons, at peace with themselves and they achieved "salvation". Thus when during a solar eclipse all the peoples of India gathered at Kurukshetra, Krishna propounded that, "water or fire alone were not holy, idols alone were not gods, and bodily existence of man was not his whole existence." He instead said that both water and fire were holy, but the real salvation of man lay in engaging in action according to one's temperament. In one stroke Krishna attacked the externalisation of religion and made it internal to the individual.

At Kurukshetra, Krishna befriended Arjuna. Not only did they share their secular outlook, there was a political expediency as well. Arjuna had been cheated out of his kingdom of Delhi by Duryodhana of Hastinapura who was a close friend of Jarasandha, Krishna's enemy. Together they came to the conclusion that the vast armouries of Mohanjodaro and Hastinapura could not be challenged with their limited strength. Having heard that the Iranian Kassites had knowledge of smelting and tempering even harder metals, they together embarked upon a journey to Iran across the seven rivers and the Kirthar and Kandahar mountains.

At Tepe Hissar on the Iranian plateau they made friends with the Kassite Iranians. They learnt the finer techniques of smelting and hardening bronze and also smelted iron. They also evolved the alphabetical system of language—the Proto Indo-European. They raided Babylon along with the Kassites and vanquished the descendants of Manu who had migrated to Iraq two thousand years earlier. Thereafter, they returned to India. Armed with better weapons they together now confronted and conquered the joint armies of Jarasandha and Duryodhana. This was the second time after king Bharata that all the people of India had been brought together on a yet larger scale hence this war came to be known as Mahabharata. Thereafter the Arjuna led the eastward expansion into the Yamuna basin and Krishna returned to Dwarka.

The iron technology was not to give Arjuna quick results because the deposits of good quality iron ore lay as yet unexplored in Bihar. Their technology of bronze tempering gave them only marginal advantage over the others. Thus after the Mahabharata, India continued to be divided into many small kingdoms.

Although victorious over Jarasandha, Krishna could not solve the basic problems of the Sind and Gujrat. Aridity put a limit to the economic activity that could be sustained. Krishna had seen Babylon and heard of the lush valley of Jordan in Palestine. He led the Yadavas across the Indus backwaters along the traditional land route towards Palestine. Enroute they faced difficult terrains and the Yadavas revolted against Krishna. Some, led by Balarama, wanted to revert to the worship of Manu. There was a great fight amongst them and many died. Only a few survived to reach Palestine. Since they had come from across the Iranian plateau they came to be known as the "Hebrews".

7 Siddhartha : Spread of the Iron Age in India

The eastward movement of the Indus' people slowly reached Bihar. Here they found fertile land, dense forests and plentiful deposits of iron. Here were unlimited opportunities of economic expansion. The capital for investment came from reduced wages and slavery. Entire new areas which had been swamps till yesterday became countries today.

The philosophic situation was however very confusing. Krishna had left for Palestine and his teachings had survived as vague concepts without a strong proponent. Manu's system was proving inadequate as it advocated denial of the senses and advocated mere prayer and worship while the need of the hour was aggressive economic action. The Rig Vedic fire-worshippers had gotten bogged down in the rituals of Havana, which had long lost its utility for the smelting of the metals. There was a complete confusion. The reformers were divided between the ascetics who denied the material world and believed salvation to follow from extreme physical austerities and the Rig Vedics who engaged in the chanting of the Veda and the ritual Havana. Both the tendencies had lost relevance to the problems at hand.

As the phase of rapid advance came to an end at this higher plateau, the age old questions of the purpose of man's life and the path of salvation began to surface again. At this time King Suddhodhana ruled from Piparahawa. His wife Maya died while giving birth to their son Siddhartha. Siddhartha married Yasodhara and she bore him a child. However, Siddhartha could not comprehend why man was so miserable amidst so much prosperity. Not content to rule over his kingdom he left in the search of truth.

He spent some time with the ascetic followers of Manu. He found that they did not have the peaceful existence that he sought. Their body was emaciated but their minds were involved in the material world. Crossing the Ganga he visited Rajgir and moved on to Bodh Gaya. In his travels he met the Nigrantha ascetics who believed in the dispossession of not only worldly goods but also of the scriptures. He rejected them too. Nowhere did Siddhartha find the answer to his quest as to how the mind could be pacified.

At Bodh Gaya he embarked upon his own experiments. For six years he emaciated his body. But he found that a weak body created more prevarications in the mind. Then he took food, yet continued in his meditations. After another six years he felt he had the answer to his question—neither emaciation of the body, nor the satisfaction of the senses could lead to peace. The solution lay in following the middle path. Neither denying the word of senses nor getting

obsessed with it, if one led a balanced life he would come closer to his temperament and achieve peace. Then he preached that one should follow right sight, right purpose, right speech, right action, right living, right exercise, right memory and right meditation. This eight-fold path, avoiding extremes, brought man closer to himself. In this way the message of Krishna was rediscovered. Siddhartha taught that self-realisation was accessible to one and all, not just the learned reformers who had made a monopoly of knowledge and had taken upon themselves the task of determining the duties of all the others classes. Man could now achieve peace with himself without the intervention of another.

Siddhartha first preached at Sarnath. He then travelled to Rajgir and converted king Srenika to his fold. Thereafter he came to Piparahawa and preached to his parents. He spent some years at Sravasti and engaged in polemics with various sets there. He died near Kasia.

The period after Siddhartha simultaneously saw the operation of two somewhat contradictory forces. The craft guilds were producing various items in their newly established cities. Their workers sought higher wages and better conditions. Simultaneously, the iron deposits of Bihar opened up vast opportunities of military conquest. There were, therefore, two claimants to the surplus. First, investments in armies and trade and second, consumption by the workers. This was the tension inherited by the Mauryas as they built their Empire from Patna.

Srenika's grandson Ashoka built the first Iron Age empire across India. Armed with plentiful iron weapons he conquered one country after the other. However, Asoka did not realise that the economy of misery for the masses and military expansion could not be sustained for a long time. The result was that his government, unable to increase consumption, lost legitimacy and his Empire fell into pieces soon after his death.

Many years later the phase of rapid advance came to an end. The economy stabilised at the higher plateau. In these relaxed circumstances the Guptas established their "federal" Empire in contrast to the "centralised" Empire of the Mauryas. The tension for the distribution of the surplus between investment and consumption had now been resolved sufficiently in favour of consumption to allow for economic stability.

The language of the Indus had since been lost. Alphabetic Sanskrit, derived from Krishna's Proto-Indo-European, had since taken its place. The memories of the Indus came to be known as Smriti and were preserved in the Puranas. Others had preserved the Rig Veda. This came to be known as Sruti. Then Veda Vyasa edited all the Puranas and the Vedas. In his desire to establish the primary of the Rig Veda he had to sidetrack the Brahma worshipping Indus. He did this by creating the trinity. He said that the Puranas were "sanctioned by the Vedas", he interpolated Manu's class system into the Rig Veda, transposed the geography of the Puranas in the context of the Ganges civilisation and laid the basis of modern Hinduism.

8 Christ and Mohammad : Spread of the Iron Age in West Asia

The Yadavas of Krishna fame carried with them the technology of Iron smelting and spread from Palestine to Crete to Greece. Here they found deposits of ore rich in the content of Iron. Since it was only the most aggressive of the Yadavas who had successively migrated to Greece, the active tendencies of Krishna's philosophy of action got accentuated at the cost of his introspective preachings.

The spread of iron technology to Greece opened up great opportunities of investment in the mines and factories. The iron plough brought about a great increase in the agricultural

production, particularly of olive oil. The Greeks exported this oil and built a vibrant economy. The surplus for economic investment came from slavery—whole tribes were enslaved to work in the mines and the fields, even in the armies.

These people produced the great philosophers Pythagoras, Socrates, Plato and Aristotle, and also the great politicians Solon, Pericles and Alexander the Great. Alexander built the first West Asian Empire extending from Greece to the Kirghiz mountains. Alexander's Macedonian Empire was followed by Caesar's Roman Empire. Caesar had no decisive technological edge and he conquered Europe and Palestine and Egypt more on the strength of his organisation.

The Greeks had enslaved people to produce surplus for investment in the mines, fields, factories and armies. The Romans persisted in slavery to provide for the conspicuous consumption of the upper classes. The internal market had not grown because of slavery and loot could not be sustained because other lands had reached similar technological levels. The result was an economic crisis. The internal market was not growing and loot was not available.

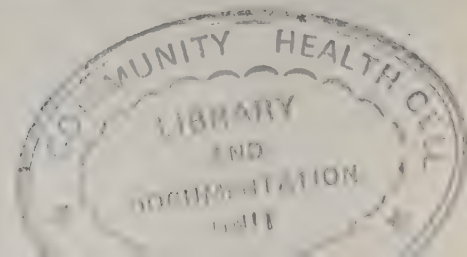
In these circumstances Jesus Christ was born in Palestine. At a young age he travelled eastward with the ascetics. He had been brought up in the Yajurveda tradition originally laid down by Krishna which by now had become extremely ritualistic. The emphasis had shifted from the realisation of the self to the realisation of the "law"—as read by the priest. In his travels Jesus came into contact with both the followers of Krishna who had preserved his original preachings in the Gita or the Gathas and also with the followers of Siddhartha. He could immediately see how the essential teachings of Krishna had been lost in the rituals in his own land.

Jesus felt that the task before the society was no longer material because the Roman Empire had already achieved unmatched glory. The phase of rapid advance had ended. The task now was spiritual—how to once again take man closer to his inner self, how to withstand the materialistic outlook. Thus Jesus attacked the temples as dens of thieves and advocated that man must pray in solitude. He said that man must try to listen to his inner voice and thereby live closer to his temperament. Moreover, by preaching the message of compassion Jesus helped increase the wages of the workers and solved the economic crisis of underconsumption. The workers demanded more from the market with their increased wages. The market grew and this brought about an increase in the economic activity.

Six hundred years later Mohammad again resurrected the messages of Rama and Krishna, attacked idol worship including that of Jesus being portrayed as the son of God. Like Siddhartha he advocated the golden-mean. Salvation was to be attained by prayer so that one could listen to his inner voice despite the pulls and pressures of daily life.

9 Adam Smith : Advance of the Machine Age

The Roman Empire had spread iron technology across Europe. Around 1500 AD the English people faced a peculiar problem: while they had available large deposits of iron ore, their forests were fast dwindling and they did not have sufficient wood to smelt it. It was not feasible to import wood from the European mainland. Faced with these problems they made a technological innovation—they used coke from their mines to smelt iron. The iron smelt by wood was not of a very good quality as it was very soft. It had to be re-heated and hammered and tempered to give shape and hardness. This was adequate for lay implements like ploughs and axes and even weapons like arrows but it could not be used to manufacture cannons which had



still to be cast from bronze. Coke could give higher temperatures compared to wood hence now it was possible to cast cannons from iron. England started manufacturing cannons by the hundreds and was soon to emerge as a world power.

However, the reigning King Charles I proved inadequate to handle the tasks at hand. His Government had broken down. He was not even able to find the money to pay his troops. Charles had dismissed his earlier Parliament because it had refused to play to his tune. Faced with a total collapse of his authority he called the Parliament to meet again in November 1640. But the king and the Parliament could not agree. The Parliament then proceeded on its own. It impeached two of Charles' ministers. It declared illegal any taxation without its consent. The decadent King's authority had been challenged by a vital Parliament and there were now two centres of power in the country. The Parliament led by Oliver Cromwell impeached and beheaded Charles I in January 1649. Thus ended the absolute rule of a Monarch who had been holding the advance of the economy. The march of economy could henceforth be guided by an elected Parliament which, having to face an electorate, could be expected to be more in tune with the requirements of the day. The electorate consisting of businessmen and workers could now exercise a check upon the rulers.

In this period Issac Newton was born at Lincolnshire where ship building and manufacturing were carried on. He formulated his laws of motion. Newton made it possible to understand mechanical motion and thereby to understand the motion of planets around the sun. This had many consequences. Philosophically it dethroned "divine" force as mover of the stars and replaced it with physical laws. Economically it re-inforced the belief in man rather than fate as the vital force. Scientifically it laid the basis for the invention of the steam engine.

About 100 years later in 1765 James Watt invented the rotary steam engine. Hitherto, man had to rely on animal or water power as source of mechanical energy. Now coke could be burnt to move the machines. The bottleneck of energy was broken and industry grew very rapidly. The steam engine began to be used to pump out water and to haul the coke from the mines, to run the textiles mills and to power the ships of the Royal Navy. The fructification of these opportunities required immense investments. This came from a reduction in the wages of the working class. The society curtailed its consumption to make available more surplus for investment. Thus came a period of immiserisation of the working class. It became necessary to pay the minimum possible wages to the workers so that investment could take place at the fastest place. Thus the workers were forced to work for upto sixteen hours a day to produce surplus for the steam engine.

The ascetic Christian ideology of prayer and introspection was not in tune with these material conditions. The ideology of this period was symbolised by Adam Smith. He advocated that the welfare of all was best attained by each individual pursuing his own self-interest with the least governmental interference. The focus shifted from prayer and communion to the pursuit of material self-interest. Hitherto man had realised himself by humility, by submitting himself to the omniscience of the Lord. Now in the face of increased material opportunities man realised himself by pursuing his material self-interest, by acquiring wealth and power and expressing himself in these achievements.

10 Marx : Spread of the Machine Age

In the two hundred years after Newton the English Empire came into vogue. Many colonies

were won. One country after another fell to the English cannon and steamship. The Empire was established across the world. The opportunities of investment were slowly exhausted. Further investment was counterproductive. The goods produced had no market. Investment in labour saving machinery only displaced labour. This further reduced the demand. The result was a fall in the rate of profit. This intensified competition. In an attempt to maintain their profitability the businessmen reduced the wages even more but this only reduced the consumption and only accentuated the crisis.

Marx was able to see the connection between the technological advance of the sixteenth century and the necessity for the impoverishment of the working class to release the capital for investment. By the same token he could see that once those investments had taken place, the task then became to increase wages and consumption so that the economy could be sustained at the higher plateau.

The economic thinking in his time was, however, dominated by Adam Smith who had advocated unbridled competition so that the market could select the most efficient technologies. Any interference with the market was abhorrent. The market left to itself had no mechanism for increasing the wages. Each capitalist was only interested in maintaining his profits and reduced the wages in the process. Thus Marx predicted that that type of capitalism could not expand its internal market and would not be able to overcome its crisis of underconsumption.

Simultaneously he saw that the workers were spontaneously resorting to strikes. In the strikes he saw the hope of the working class capturing power and ushering an economy based on consumption. That would have allowed each worker to work less and allow him more leisure time. Thus he gave the slogan, "Workers of the world, Unite!" The consequent organisation of the working class and a trade Union movement did precisely what Marx advocated—it increased the wages and expanded the market, albeit within the existing political framework.

It was only about a century later in the 1930s that Keynes formulated this phenomenon by advocating that the government should intervene in the economy in periods of crisis by increasing expenditures to stimulate consumption.

As the machine technology spread across the world, other countries sought their share of the market. By the end of the Second World War England had weakened and colonies had acquired the basic industrial infrastructure. The result of the spread of this technology was the collapse of the British Empire and the development of an increasingly multi-polar world.

Chapter	Period	Political	Climate	Technology	Social	Philosophical
1	Devi Primitive Age Before 8000 BC.	Tribal groupings at Pushkar.	Aridity	Control of Fire.	Two classes: Rulers and Workers.	Worship of nature & Devi.
2	Manu Stone Age 8000 BC - 3500 BC.	Manu Moves from Pushkar to Kalibanga.	Rains	Taming of the Bull. Cultivation of grains.	Three classes: Rulers, Businessmen & Workers.	Conscious action.
3	Indra Advance of Bronze Age 3500-3000 BC.	Indra kills Dhruva. Spread of Manus to China, Iraq and Egypt.	Rains	Tavast smelts Bronze.		Indra's Rig Vedic Materialism.
4	Bharata Spread of Bronze Age 3000-2000 BC.	Bharata's Empire in Indus Valley.	Rains	Trade & commodity production.	Four classes: Rulers, Reformers, Businessmen and Workers.	Yayati's ascetism.
5	Rama Collapse of Bronze Age 2000-1500 BC.	Rama's victory over seafarers.	Severe Aridity			
6	Krishna Advance of Iron Age 1500-1000 BC.	Krishna moves to Palestine. Onward to Greece.	Mild Aridity	Iron smelt by Kassite Iranians.	Temperament as Basis of Class System.	Krishna's Karma Yoga.
7	Siddhartha Spread of Iron Age 1000 BC-1500 AD.	Asoka's Empire in the Ganges Basin.	Mild Aridity			Siddhartha's middle path of moderation.
8	Christ & Mohammad Spread of Iron Age 1000 BC-1500 AD.	Roman Empire.	Mild Aridity			Christ's submission to the Lord. Mohammad's moderation.
9	Adam Smith Advance of Machine Age 1500-1800 AD.	Crown's beheading of Charles I in England.	Mild Aridity	Steam Engine. Cast Iron Cannon.	Nobles versus Commons.	Adam Smith's pursuit of self interest.
10	Karl Marx Spread of Machine Age 1800 AD-Present.	Collapse of the British Empire.	Mild Aridity		Universal franchise.	Marx's Socialism.

CHAPTER II

THE TEXTS

1 Vayu Purana

(Devi)

The earth was covered with water in the earliest times. Then the waters separated into the sea, rivers and ground waters. Thereafter the land separated into the islands, plains and the mountains (8.26). In this period of Primitive Age the women did not have monthly periods and bore children only towards the ends of their lives. The people lived near the sea, rivers, lakes and mountains. They roamed here and there. They ate the vegetation that grew by itself. They had no concept of right and wrong. This period lasted 4000 years. There was no conflict or hierarchy among them. There was no class system. There was no good or bad (8.28).

After the Primitive Age the Stone Age starts. This is marked by end of aridity and the beginning of heavy rains. Vegetation grows everywhere and there is plenty to eat. Women begin to conceive early and start having monthly periods (8.29). Man begins to forcibly take the fruits from the trees and this led to the over exploitation and the decay of the trees and the onset of aridity. Man began to wear clothes due to the seasonal changes in the temperatures. They built homes to protect themselves from the heat and cold. They settled in towns and cities. They evolved measures of length and space (8.30). They built houses of wood. Again rains started. Then vegetation began to grow by itself again. People became greedy and began to exercise control over trees according to their strength (8.31).

The river of the skys falls on Pushkar and it flows divided into four parts. The eastern river irrigates the Rupnagar and enters Sambar lake. There as its exits are obstructed, it forms many streams and then falls into the sea. The Southern Luni river falls on Mount Aravalli. People call it Alknanda. It falls into the Southern Sea (42.134). The beautiful broad river which is borne by Shankar on his head is Ganga. It comes out of the Himalaya on all sides and divides in many branches. It is worshipped by the Siddhas (42.135). The western Sarasvati river passes through the middle of Pushkar peaks and in the end falls into Ajmer. Thereafter after passing through other forests it falls into the western Sitod lake. Then goes on Aravalli Hill and after irrigating Kirthar it falls into the Arabian Sea (42.135). The northern river flows through the land of Uttar Kuru and falls into the northern sea.

Overexploitation again led to the denuding of vegetation. Those disturbed people went to Manu to secure livelihood. Manu milked the earth at Pushkar. Then earth created vegetation from wild and domesticated seeds. Manu ploughed the land and grew plants. Then Manu established following social system to facilitate social exchange. Those that were strong were given the task of protecting others—the rulers. Those who were near the Rulers but knowledgeable were called Reformers. Lesser than these were the Businessmen who were given the work of economy. Those who were without energy were called Workers and given the task of serving others (8.32).

In India in the beginning of this era the Iranians created a lotus in Indus plains. The Iranians were playing with that lotus that the Manu's people came there. Seeing the Iranians playing with that prosperous, forceful and fragrant lotus the men went near the Iranians and were astonished. They said "who are you that is sleeping in the middle of these waters?"

The Iranians replied, "I am the lord of the Work, Reason, Space, Earth, Heavens, etc. I am the Highest. Who are you? Wherefrom have you come near us? Where will you go? Where do you live?"

The men replied, "Like you we are also Kings. My name is Narayan and all are located in me".

The Iranians were surprised and they sat in the mouth of the men. Entering there they saw that in the hills, seas and eight islands people lived from the earliest period divided in the four classes.

The Iranians roamed there for a thousand years but saw no end. Then the Iranians said to the men, "Please enter our stomach in the same manner and see wonderful lands." Then Manu roamed and saw those lands but found no end to the stomach of the Iranians. Like this exchange and contact continued among them in these watery lands (24.72-74).

Then seeing a bright-as-sun big-faced strong person coming near, the men said to the Iranians, "Vishnu, who is this big-faced man whom I do not recognise, whose hair are flowing, who is wearing moonja clothes, whose penis is upwards and who is making loud noise?"

The Iranians said, "He is lord Siva who is without beginning and who is the destroyer of the world. Come let us welcome this pillar."

The men said, "Who are these Saivites who are above us both?" (24.75).

The Iranians said, "Please do not insult them. They are Yogis, invincible, the earliest of men. In the earliest of times a linga appeared with a man's seed and entered our womb. That seed became an egg and after one thousand years it divided into two parts. From one part Iran was inhabited and from the other part the plains." Then they both worshipped the Saivites (24.76, 79).

Thousands of years later creation was started by the best of the Brahmic kings Manu (24.84).

In those times the self made Manu was born. He had eight daughters whom he welcomed but he did not invite Uma who was married to Siva because the Saivites did not acknowledge Manu. Uma reached there without invitation and said to her father Manu, "You are welcoming my younger sisters but insulting me. I am the eldest and it is not correct to insult me" (30.94). Manu said with red eyes, "It is true that you are the eldest and honourable among my daughters but I consider the husbands of my other daughters to be better because they are more capable, wise and religious than the Saivites. Vashistha, Pulatsya, Angira, Pulaha, Kratu, Bhrugu and Marici are my good sons-in-law. Saivites are against me hence I cannot honour you." Then Uma sat in Yogasana and created fire by meditation and burnt into ashes.

Thereafter while the Saivites resided at Pushkar, Manu performed a yajna at Desalpur. Then Rsi Dhadhichi said to Manu, "Why are you not calling the venerable Saivites?"

Manu said, "We shall dedicate this yajna to the Iranians" (30.96-97).

Thereupon the Saivite Veerabhadra destroyed Manu's yajna. Then Manu worshipped Siva and pleased him (30.100-3).

Siva blessed Manu "You will enjoy the fruits of 1000 Aswamegha yajanas and 100 Vajpeya yajna. The class system perpetuating dharma is sometimes conducive and sometimes opposed to Vedas and Samkhya Yoga. I have edited this Dharma with the essence of the Vedas and created the Pashupata Vrata which is suitable for all. May you reap the fruits of this Vrata" (30.104).

King Venu was born in descent from Chandra. He was of cruel nature and greedy (62.235). He died with the birth of his son Prithu who pleased his people. He attacked the Earth who ran in the form of a cow but later came to venerate Prithu (62.237). She said, "Do not kill me, I will convert myself into grains . . . please level me from all sides so that my flowing milk spreads equally on all sides." Then Prithu put the hills in separate places and created the plains. Before this period there was no division of villages and cities in that uneven earth. No grains grew, nor animals were kept, nor agriculture, nor trade. Then, wherever earth was plain people began to live by making their homes. But in Prithu's period all things began to grow (62.238).

In old times first of all Brahma milked the seeds from the earth. Then Manu milked fire from earth. Then the next Manu milked the grains from the earth. Then another Manu milked various kinds of grains from the earth. Thereafter Prithu milked the earth (63.240).

At this time the unkept and uncut trees became huge and covered the entire earth and the people began to die. The entire sky was covered with trees. Then the 10 Prachetas destroyed the trees with wind and fire. Thereafter king Chandra said, "O Prachetas, please be quiet. The trees that are left will produce more trees. This beautiful girl is the daughter of the trees and has been brought up by me. Her name is Marisha. She will be your wife and bear king Manu who will take care of this burnt earth and its people." Various people like the Iranians, Tribals, Seafarers and other classes were born off the daughters of Manu (63.241).

(Indra)

In the beginning of the Bronze Age the Sruti and Smriti religions instructed by Brahma were propagated by the 7 Rsis and Manu respectively. The seven Rsis taught the Sruti religion permitted by Rigveda, Yajurveda and Samaveda. The traditional class system based Smriti religion was taught by Manu (93.197). Due to ignorance people did not follow the class system taught by Brahma. Then King Priyavrata and Uttanapada started the system of punishment to uphold the class system (57.198).

When the vegetation began to grow by itself due to the start of the rains and people were busy in the discussion of means of livelihood, stages of life and social organisation, at that time Iranian king Indra propagated the Ashwamegha yajna. Then the Rsis joined the yajna and hearing of the killing of the animals for yajna people also gathered to see it. Vedic chants were sung loudly. Animals suitable for havana started to get killed. Then the Rsis, saddened by the pathetic condition of those animals said to Indra, "What type of yajna is this? Desirous of violent action you are doing this great misdeed. This killing of animals is not good. This killing of animals is not religion. Indra, in the early times yajna was done with three years old sprouted

grains. This is great religion." Then the Rsis rejected the yajna and the Iranians completed it alone (57.200-202).

After the passing of the Stone Age when the Iranians had also disappeared, the great Manu tried to engage in creation with the blessings of Brahma but was unsuccessful. Then he held a havana dedicated to Mitra and Varuna for begetting a son. Goddess Ila was born from that havana. Dhurva, son of Chandra, invited Ila to share his bed. Thus Pururuva was born (85.348-349).

Manu gave his twentyseven daughters to Chandra. Chandra was honoured by the Rsis and the Devatas. Then Chandra fell into bad ways. He kidnapped Tara, wife of Brahaspati and would not return her despite the pleas of Rsis and Devtas. There was a great war. After the war Tara was returned to Brahaspati. However she was pregnant and bore Chandra's son Dhurva in Brahaspati's Ashram. Dhruva's son from Ila was Pururuva (90.368-369).

Pururuvas was strong and invincible. He was worshipper of Agnihotra. Beautiful Urvasi accepted him as her husband. The daughter of Kandahar said, "O king, let me not see you naked except at the time of sexual intercourse. As long as this rule is kept I shall stay with you" (91.371).

The Iranians were anxious to get Urvasi back. They stole Urvasi's pets during the night. When naked king Pururuvas arose to stop them, they lighted the palace. Thus Urvasi saw the king in his nakedness. Thereupon Urvasi disappeared (91.372). King Pururuvas roamed the earth in search of her and saw her at Kandahar. He beseeched her to return to him. She said, "Lord I am pregnant from you. Without doubt your son will be born from me within a year." After one year Pururuvas returned to Urvasi and again pleaded with her to stay with him permanently. Urvasi replied, "Lord, you please request the Kandahar people to permit you to reside permanently at Kandahar. Only they can fulfil your wish."

The Kandahar people filled a pot with fire and said to the king of men, "By worshipping this fire you will attain Kandahar." The king arranged to return to his land with the son born from Urvasi. The king having descended on the earth stopped the practice of many types of yajna and did havana with that fire and obtained entry to Kandahar. There was only one fire earlier. He divided the fire into three parts. He ruled from Harappa on north bank of the Indus.

Jahnu was the fifth generation son of Pururuvas. Once the Ghaggar flooded his land. Jahnu was angry and he drank all the water of the Ghaggar. Thence, Ghaggar came to be known as Jahnavi (9.373).

(Bharata)

Yayati became the king of the earth (932-271). Yayati enjoyed various sense objects in his youth. He engaged in sex with Viswachi in the forests. In the end, seeing the sadness and faults of sex and other sense enjoyments he became disillusioned with the senses. When the time of his youth was over, he felt satisfied with the experiences of the senses during his youth, yet he felt sad (93.62-79). He installed his son Puru on the throne and said as follows, "One who withdraws all his desires like the limbs of a turtle is the true man. Desires are never satisfied by partaking of

the desired objects, instead, like butter in the fire they continue to increase progressively. All the grains, gold, animals and women of the whole earth are not even sufficient for one man. When there is no desire then one attains universality. That which does not grow old with age, the abandonment of such desire alone gives happiness. Their hair and teeth become old with age but the desire for life and money does not grow old. The happiness one gets by the satisfaction of desires is not even sixteenth as great as the happiness one gets on the abandonment of the desires." So saying Yayati left for the forest with his wives (93.80-104).

We describe now India of nine countries of circular shape. It has six mountains among which Pushkar is the best. In between these mountains is the land of Dhruva. Pushkar has thousands of caves in which water flows (34.113-6).

Now we speak of the lineage of Himshetra king Nabhi. Nabhi procreated a son named Manu in Merudevi who was the best of the Kings. Bharata was born of Manu. He was the best of his one hundred brothers. Manu gave Bharata the Him named Southern country, therefore that country is called Bharata varsha (33.1200).

Ushdrata was a famous king of the Eastern direction. His son was Hema. Hema's son was the great ascetic Vali. This Vali was the great yogi seafarer King Vali whom Lord Vamana had tied. This King Vali had produced sons who created the four classes. The descendents of that King Vali are known as Rulers as well as Reformers. Brahma had said to Vali, "You will see the three worlds, you will establish the Reformers, Rulers, etc. the four classes." Sudesna was the wife of Vali (99.425).

Legend

Ajmer = Deva-bhrajavana	Kirthar = Ketumala
Arabian Sea = Western Sea	Land of Dhruva = Ila Vrta
Arawalli = Gandhamadan	Manu = Swayambhuva = Prajapati Brahma =
Bronze Age = Treta Yuga (Late Period)	Daksha
Businessman = Vaisya	Primitive Age = Krita Yuga
Chandra = Sama-Atri	Pushkar = Mt. Meru = Shaila
Class = Caste	Rann of Kachh = Sitod Lake
Desalpur = Gangadwara	Rulers = Kshatriya
Dhruva = Budha	Reformer = Brahmin
Ghaggar = Ganga	Rupnagar = Chaitraratha
Harappa = Pratisthanpur	Sambhar = Arunod
India = Nabhidesa = Jambudvipa	Sarasvati = Sarvanadi
Indus = Sindhu = Yamuna	Seafarer = Asura
Iran = Heaven	Siva = Isu = Shankar
Iranian = Aryan = Vishnu = Devta =	Stone Age = Chaksasu Manvantara = Treta
Vaivasvata	Yuga (Early Period)
Iron Age = Dwapar	Uma = Sati
Kandahar = Gandahar	Workers = Sudra

— Ram Pratap Tripathi Sastri, Trans, *Vayu Purana*, Hindi Sahitya Sammelan, Prayag, 1954.

2 Mahapuranam

(Devi)

This universe is not artificial. It has not been made by any one. It is always. It is never destroyed. It is self made. It is situated in the centre of the sky (I:69).

In the middle of this world is the intermediate world which consists of many islands and seas. In the middle of this intermediate world is India. It is round and encircled by salt sea. In its middle is Pushkar like its navel. This India consists of six mountains ranges such as Himvat, seven regions such as Bharata, and fourteen rivers such as Ghaggar and Indus (I:73).

In the earliest of times man used to feel hunger after three days. They used to eat fruits from the trees. They did not have to exert. They did not have any disease. They had no mental strain (I:48).

Gradually the trees became sparse and the Sun and Moon became visible. At that time the first Pratisruti Manu said, "These planets Sun and Moon were always roaming in the skys. Till now they were not visible because of the trees. Do not be afraid of them." Many years thereafter the stars became visible. Then Srimati Manu said, "Do not be afraid. These stars were always there. Due to the weakening of the trees they have become visible."

Thereafter the animals such as lion and tiger became aggressive. While previously they had lived happily with man, now they roared at them. Then the third Gyamankar Manu said, "we must part company with these agitated animals." The fourth Kshemankar Manu advised to use sticks for protection from these animals.

Thereafter due to the continuing reduction in the availability of trees the fifth Seemankar Manu created division of land between population such that so many people would use the trees of such place, etc. Thereafter due to the continued depletion of the trees conflicts arose between man and man. Then the sixth Seemandhar Manu demarcated the division of trees by shrubs. The seventh Vimalvahan Manu advised to ride upon animals such as the elephant and the horse. In the reign of the eighth Chaksusman Manu men lived to see their children for a short while previously they were not able to do so because they died as soon as the children were born. Consequently in the periods of ninth to eleventh Manus the people began to see their children for longer periods.

Then the twelveth Maruddev Manu taught to make boats and to traverse land separated by water. In this period the clouds began to rain. The thirteenth Prasenjit Manu and the fourteenth Nabhiraj Manu advised to cut the placenta after childbirth. At this time the clouds began to rain heavily.

The combination of hot sun and heavy rains resulted in the natural growth of many plants by themselves. Nabhiraj taught them to extract and drink sugarcane juice and also to cook the self-grown grains in earthen pots to make them edible. After this the period of Stone age, i.e., eating what grew by itself, ended (I:50-64).

Nabhiraj established the first city of Kalibanga in India (I:256).

(Manu)

Merudevi, wife of Nabhiraj, have birth to Manu after completion of nine months. People gathered around Kalibanga with excitement at Nabhiraj's house (I:283-285)

At that time all types of vegetation became sparse. The food that sustained mankind and grew of its own became almost extinct and grew only in small numbers here and there. People were afflicted with increasing thirst and hunger. Then Manu thought that the organisation in vogue in the Eastern and Western Videh would be appropriate for implementation here as well. The situation of classes and town and villages should be established here. Due to the extinction of the trees the era of settled agriculture had arrived. Then he commissioned Indra who first of all built a Jina temple in the middle of Kalibanga. Then he established forests, villages, towns, etc. Indra established many countries which were irrigated by canals, many by rains and many by both. There were border posts on the boundaries of these countries. In this way Indra demarcated the towns and villages nicely hence he was called Purandhara (I:358-363).

At that time Manu established three classes. Those who lived by bearing arms became the rulers. Those who lived by agriculture, trade and animal husbandry became the Businessmen. Those who served these two were called the Workers (I:263). Manu taught the Rulers the use of weapons with their arms. He taught travel on land and sea to the Businessmen, i.e., the use of their thighs (I:268).

Then Manu was consecrated as the king by the Iranians (I:363). They brought holy water from the Ghaggar and Indus rivers. The feet of Manu were washed with water of Ghaggar river (I:364-366). The Ghaggar river on the East and Indus on the West were adding to the grandeur. Both these rivers originate at Himalaya and flow at the foot of Sulaiman mountains (I:429).

Manu advised people to preserve the juice of sugarcane, thus he came to be called Ikswaku (I:370). Manu was the teacher of Iranians and Seafarers and Indra kept on sending him things of utility as tribute which he accepted with satisfaction (I:371). He was a Tirthanker as well as a Manu (I:66) and also self created (I:356). He had four faces looking on four sides (I:553).

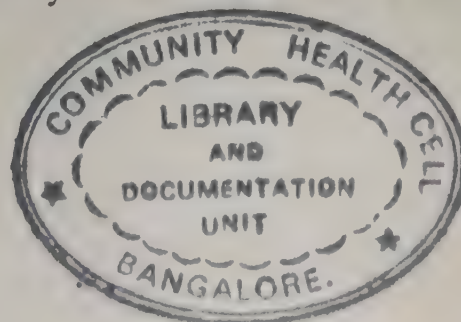
(Indra)

Jagatguru thus preached, "The people will follow proper conduct till the Stone Age but when the Bronze Age comes near then they will become arrogant because of their higher class and abandoning good conduct they will oppose the path of ascetic salvation. They will intimidate the people by new arms with a desire for their riches. These Reformers will fool the people by writing a untruthful scripture. These Reformers, lovers of wine and meat will proclaim a violent religion with evil intentions. These Reformers will pervert the ascetic religion and support the violent dharma of the Vedas.

Just like the grains that are eaten create perversions in the body yet the wise do not stop eating the grains, so, although these Reformers will become perverted in course of time yet they cannot be decried at the present time" (II:320-321).

(Bharata)

One day the king [Yayati] was sitting on his throne. One dancer had been appointed to dance who had grown old. That beautiful dancer was dancing in rhythm that she died in a moment.



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Another dancer was sent immediately, so that the dance continued uninterrupted. Then the king thought, 'Oh, it is a great surprise that this world is perishable. Wealth is fickle. Youth, body, health and prosperity all come and go. Everything is perishable.' So thinking the king became disinterested. Then the king established Bharata on the throne and left for the forests (I:373-379).

King Bharata celebrated the manufacture of Bronze in his armoury. At that time there was no poor person in the world. Then Bharata embarked upon his conquest (II:1).

A huge chariot with two wheels was fabricated. The soldiers on foot were the first, after them the horses then the chariots and in the end the elephants. They passed the fields full of ripening paddy plants. Thus Bharata reached the banks of river Ghaggar (II:8-13).

The kings of the eastern direction presented to Bharata wealth and women and worshipped him. Then Bharata proceeded behind the Bronze. The Bronze could not be crossed by the enemies (II:32-33). Then Bharata reached the Sea at Kutchh. He saw the water of the sea enclosed in a depression. Since the beginning of the rains the water level had risen and was very deep (II:37).

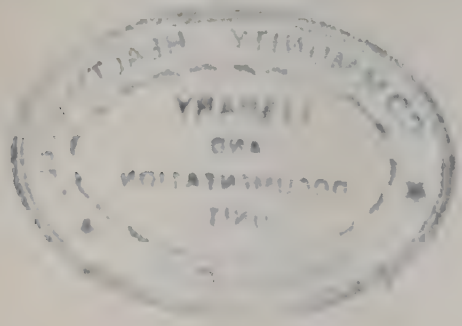
The sea was making noise in all directions hence it was called 'Ravana' (II:41). Bharata's chariot entered the sea like a ship. Bharata shot an arrow from his chariot which fell into the residence of the king of Kutchh (II:46). The king of Kutchh came to Bharata and said "O Iranian, please accept me." He presented Bharata with invaluable jewels (II:50).

Then Bharata's charioteer said to him, "On this side the pure waters of the Ghaggar originating from the Himalaya is entering and on that side the sweet waters of the Indus river is entering the sea" (II:51).

Then wanting to win the northern direction, Bharata's army confronted the river Indus and reached near the Sulaiman mountains. The king of Sulaiman came to worship Bharata. Hearing of Bharata's sojourn there, many kings living between Ghaggar and Indus came and worshipped him. Then Kirthar King came down from the mountain and said to Bharata, "O Lord, where are our lowly Iranians? Where are your divine men? O King, I have come to inquire of your well-being because you alone can look after the well-being of this world. O Lord, you are dear to the Iranians. You have won the whole world. Truly you are the Iranian. We are Iranian only in name because we have been born among the Iranians. I know all the inner details of this mountain." Then Bharata's commander using the methods told by the Kirthar king, moved westward upon the Kirthar mountains. He entered the Iranian lands and had the order of Bharata accepted by those kings. Those people had no religious customs (II:96-108).

Thus Bharata reached the Himalaya mountains traversing the banks of the Indus river and reached its source and was worshipped by the kings there (II:119). From there Bharata moved to the area where Ghaggar descended from the Himalayas (II:127). Thereafter Bharata returned to the foothills of Sulaiman and from there he returned to Kalibanga (II:131).

Bharata said, "Penance, knowledge of the scriptures and birth are the three reasons of being a Reformer. One who has no penance and knowledge is a Reformer merely by birth. Their sustenance is sinless therefore their class is called the best. And, due to the prominence of charity, worship, study, etc. and due to fasting, this best of classes has become even better. Although the class of man is one and same but due to different modes of earning livelihood it has become fourfold. The temperament of fasting leads to Reformer, wielding of arms leads to Ruler, earning money legally leads to Businessman and taking shelter of lower character leads to a man being called a Worker. Those who are born once from the womb and for the second time by their actions are called twice-born, but those who are bereft of actions and customs are only twice-born in name" (II:243).



(Rama)

Kind Dasaratha ruled in city of Bahawalpur in India. His queen was Kausalya and son Rama. His second wife was Kaikeyi from whom he had son Lakshmana. At that time at Kalibanga king Sagara had practiced the violent yagna of killing life and everything of his was destroyed. Hearing of such news Dasaratha moved to Kalibanga and ruled from there. From his some other wife two more sons Bharata and Shatrughana were born (III:254-255). One day Rama and Lakshmana proposed to king Dasaratha, "Although Bahawalpur has been under our suzerainty since our ancestors but presently it has no ruler. If you permit we may develop that city" (III:286).

At Bahawalpur while Rama went hunting after a deer, Ravana came to Sita and persuaded her to enter a palanquin in order to return to the city. In this manner he took Sita to Desalpur. In the morning Rama and his people did not find Sita. Then Lakshmana, Janak, Bharata and Shatrughana came to Rama and asked him to think of a way to bring Sita back (III:292-296). Then as Rama camped on the bank of Hakra, a huge army had assembled and marched towards Desalpur. The army rested on the sea shore. Then they crossed the sea by many vessels made from the knowledge of the two brothers and they settled in the plains outside Desalpur (III:311-314).

As the war broke out Rama was dominating over Ravana. Then Ravana's son Indrajit came in between them but Rama struck him down. Ravana was furious and charged at Rama but Lakshmana came in the middle. Ravana encircled Lakshmana with elephants but Lakshmana got away. Then Ravana used his most powerful weapon but Lakshmana managed to hold it with his right hand. Then Lakshmana used that same weapon upon Ravana and beheaded him (III:322).

"He who had sinned has been killed, this Sita is left, she is sinless," so saying Rama accepted her. Thereafter both brothers camped with their army on the banks of the Hakra near Kutchh. Lakshmana sent an arrow towards the residence of the king of Kutchh and the latter worshipped Lakshmana. Then they went westward and achieved victory over Karachi at the mouth of the Indus. Then traversing the banks of Indus they captured the Afghan kings of the west. Then they moved eastward and established their control over the people living in the Sulaiman mountains. After this they returned to Kalibanga.

They spent a few years happily at Kalibanga. Thereafter, leaving that kingdom for Bharata and Shatrughana they went to Bahawalpur with their families.

Vijayram was the son of Rama and Prithvichandra of Lakshmana. Rama proclaimed at that time that no man should kill any living being. Then Lakshmana was inflicted with the great disease and he died and went into the earth. Rama then gave his kingdom to the eldest son of Lakshmana.

Vijayram etc. were the eight sons of Sita. The seven elder sons did not accept the state riches therefore he gave Mithila to his youngest son Ajitanjaya and renounced the world himself. After many years he left his body on the peak of Mt Kirthar (III:323-328).

(Krishna)

King Shursena ruled along with his eight brothers. The youngest, Vasudeva, was extremely attractive. When he roamed in the city the women used to forget their chores and would become

unrestrained. When the king prohibited Vasudeva to roam in the city, he left without any preconcieved plan.

Vasudeva reached Mohanjodaro. There the king gave his daughter Shyamala to him. There he rode a wild elephant which took him suddenly to the Sulaiman mountains. Then Vasudeva won Gandharvadatta in swayamvara by pleasing her with his playing of veena. Thereafter he returned honourably to his brother Shursena.

Kamsa has been abandoned by his parents king Agrasena and queen Padmavati of Kot Diji. He became a servant of Vasudeva. At the behest of king Jarasandha they defeated king Singharatha. Jarasandha gave his daughter Jeevadyasha to Kamsa. Now Kamsa marched upon Kot Diji and jailed his parents. Then Kamsa married his younger sister Devaki to Vasudeva and asked them to stay at Kot Diji. Afraid of Devaki's offspring he insisted that Devaki remain at Kot Diji for childbirth and he killed six of her children. However, the seventh was born premature in the seventh month at Vasudeva's own home. Vasudeva gave this son, Krishna, to the herdsman Nanda so as to keep him safe from Kamsa (III:353-365).

Later when Kamsa came to know of Krishna's existence he made many attempts to kill him by poisoning him, by trying to run him down by chariots and by letting loose wild horses upon him but they failed. Then afraid of Kamsa, Nanda fled with his cows.

Thereafter Kamsa invited Nanda to see a wrestling match with an intention to lure Krishna. As they reached Kot Diji, Kamsa let loose a wild elephant upon Krishna but he managed to calm him down sent him away. Then during the wrestling match Krishna caught hold of Kamsa and killed him. Thereafter Agrasena was re-installed as the king of Kot Diji.

Thereafter kind Jarasndha attacked Kot Diji at the behest of Kamsa's widow Jeevadyasha. After twice repelling Jarasandha's attacks the Yadavas fled. They left a huge fire burning behind them. An old woman told the following army of Jarasandha that the Yadavas had died in the fire and the army returned to Mohanjodaro.

The Yadavas reached the sea. Then Krishna rode upon a horse and divided the sea by his wisdom and strength. There they built the beautiful city Dwarka. There Krishna lived with his elder brother Balrama and this father Vasudeva.

One day some traders of the sea-route happened to land at Dwarka. They saw its grandeur and purchased many gems. They went back to Jarasandha and told him of it. Then as Jarasandha planned to attack Dwarka, Krishna left the responsibility of ruling over Dwarka upon Nemikumar and he himself alongwith Balarama engaged in battle. They reached Kurukshetra with the five Pandavas, Drupada, all the Yadavas, Agrasena, Vidur and other kings. On the other side Jarasandha came afront with Bhishma, Karna, Drona, Jaidratha, Duryodhana and others. Jarasandha used his bronze weapon against Krishna but Krishna caught it and cut of the head of Jarasandha. Then Krishna and Balarama proceeded to vanquish the Afghan kings between the salt-sea, Sulaiman mountain and the Ghaggar and Indus rivers. Thus Krishna won half of India and returned to Dwarka (III:367-383).

Many years thereafter Dwarka got burnt down. Krishna expired in a deserted and lone forest and his brother became an ascetic (III:422-427).

(Siddhartha)

King Suddhodhana of Piparahawa was blessed with a son Siddhartha from queen Maya. Siddhartha was playing with his frends by climbing upon a tree. Just then a huge snake entwined itself arround the trunk of the tree. All the Siddhartha's friends jumped and ran away. However

Siddhartha fearlessly climbed upon the snake and played with it. Thus he was called Mahavira.

After thirty years Siddhartha realised self-knowledge. He went to the Gaya forest and engaged in penance. He gave up his clothes and pulled out his hairs. He gave up his possessions and his nirgranthaness and became beautiful.

Siddhartha did penance for twelve years. Then he attained enlightenment in a forest near the Falgu river. An ascetic of Gotama Gotra asked him questions about nature of life and became his first discipline. After this Siddhartha had many many followers (III:460-469). After travelling in many countries he returned to the capital of Bihar Rajgir and gave many discourses to King Shrenika (III:529).

Legend

Afghan = Mlechha	Kutchh = Gangadwara
Bahawalpur = Benaras = Chitrakut	Karachi = Prabhasa
Banks of Hakra = Kishkinda	Kausalya = Subala
Balarama = Baldeva	King of Desalpur = Magadhadeva
Bihar = Magadha	Kirthar = Ketumala = Sammedachala
Bronze = Chakraratna	Kot Diji = Mathura
Bronze Age = Kaliyuga	Maya = Priyankarini
Businessman = Vaisya	Manu = Rishabha = Adinath = Kulkar
Class = Caste	Mohanjodaro = Magadh
Desalpur = Lanka	Piparahawa = Kundarpur
Dwarka = Dwaravati	Pushkar = Mt Meru
Era of Settled Agriculture = Karmabhoomi	Rajgir = Rajgriha
Falgu = Rijukula	Reformer = Brahmin
Gaya = Khanda	Ruler = Kshatriya
Ghaggar = Ganga = Sarayu	Seafarer = Asura
Hakra = Ganga	Siddhartha = Jinendra
Himalaya = Himvat	Shursena = Samudravijaya
India = Jambudwipa = Sukosal =	Stone Age = Bhogbhoomi = Krtayuga
Bharatvarsha	Suddhodana = Siddhartha
Indus = Sindhu	Sugarcane = Ikshu
Iranian = Sura = Arya = Deva	Sulaiman = Vajayardha
Kalibanga = Ayodhya	Worker = Sudra

—*Mahapurana of Bhagvat Jinasenacharya*, Bhartiya Jnanapitha, Kashi, 3 Vols.

3 Manu Smriti

(Bharata)

Now in what action that lord first employed any person, that person being reproduced again and again spontaneously followed just that course of action. Baneful or harmless; gentle or savage; right or wrong; true or false; whatever He assigned to any at the time of creation that quality entered it. As the seasons acquired their own characteristics in their course, so persons

with a body acquired their characteristic acts. Now for the prosperity of the worlds, He created the Reformer, Ruler, Businessman and Worker (I.28-31).

For the sake preserving the creation, the Most Glorious ordained separate duties for those who sprang from His mouth, arms, thighs and feet. For the Reformers he ordered teaching, study, sacrifice and sacrificing for others, also giving and receiving. Defence of the people, giving sacrifice, also study and absence of attachment to objects of sense, in short, for a Ruler. Tending the cattle, giving sacrifices, study, trade, usury, and also agriculture for a Businessmen. One duty the Lord assigned to a Worker—service to those classes without grudging (I.87-91).

A Reformer is born to guard the treasury of religion. For the ascertainment of his duties and those of the other classes the prudent Manu composed this treatise (I.99-102). A Reformer should live and make accumulation of wealth by his own occupation as much as is necessary for subsistence: by gleaning what is given unasked, by alms begged, by agriculture and by trading, but service, one should avoid that (IV. 2-6). A Reformer who receives a gift from an avaricious king acts in opposition to the treatises (IV. 87).

This world, being without a king, it trembled everywhere from fear. The Lord, then, created a king for protection of all this (VIII.3). He, punishment, is a royal person; he is a guide and a ruler; he is said to be the surety for the law of four orders. Punishment is watchful while they sleep; the wise know punishment to be justice. Inflicted properly after consideration punishment delights all people; but inflicted without consideration, it altogether destroys (VII. 17-19).

By a king who is pure and truthful, who exactly follows the treatises, who had good helpers and is prudent, may punishment be inflicted. He should act justly in his own kingdom and be patient to the Reformers. The king should reverence the Reformer and he should stand by their decision (VII. 31-37). The king should appoint seven or eight carefully examined ministers. But let the king think over the most important decisions with a learned Reformer distinguished from all. Always trusting him, the king should devolve on him all matters; having determined them with him, he should then begin the affair (VII. 54-59). Since the Ruler class arose from the Reformers the Reformer class alone should be the one to subdue the Ruler class at all times when it has grown overweening towards the Reformers (IX.320).

Legend

Businessman = Vaisya

Class = Caste

Reformer = Brahmin

Ruler = Kshatriya

Worker = Sudra

— Arthur Coke Burnell, Trans., *The Ordinances of Manu*, Kalyani Publishers, Ludhiana, 1972.

4 Rig Veda

(Devi)

There was not non-existent nor existent; there was no realm of air, no sky beyond it.

Thereafter rose Desire in the beginning, Desire, the primal Seed and the germ of spirit.

Who verily knows and who can declare it, whence it was born and whence comes this creation? The Iranians are later than this world's production. Who knows then whence it first

came into being (10.129.1-7).

Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain (1.114.2).

Lead us not from our father's and from Manu's path into the distance far away (8.30.3).

By Manu's law was born this Agni, Priest most skilled.

Through presentation of our food he grows not old in his form. The God whom Matarisvan brought from far away, for Manu brought from far away.

Agni, who hath his seat in the broad plains here below, and in the high lands far away.

Agni accelerates the gift, and by the greatness of his wealth, shall rescue us from overwhelming misery, from curse and overwhelming woe (1.128.1-5).

(Manu)

[Yami]: Would I win my friend to kindly freidnship. The immortals seek of thee progeny of sole existing mortal. Then let thy soul and mine be knit together and as a loving husband take thy consort. In heaven and earth be kindred pair commingle. On Yami be the unbrotherly act of Yama.

[Yama]: Not me, O fair one-seek another husband. I will not fold mine arms about thy body. They call it sin when one comes near his sister, Embrace another, Yami (10.10).

Visit, to prove us free from sin, the bright gods sprung from Manu (6.50.2)

Earth sprang from the productive power; the regions from the earth were born. Manu was born of Aditi, and Aditi was Manu's child.

For Aditi, O Manu, she who is thy daughter, was brought forth. After her were the blessed gods born, sharers of immortal life.

Eight are the sons of Aditi who from her body sprang to life. With seven she went to meet the gods. She cast Martanda far away (10.72.4-8).

The friendly Manu by the greatness of Godhead hath produced all things existing.

The Manu, Gathering strength in waters, shines for his worshipper to give him treasure.

Golden in from is he, like gold to look on, his colour is like gold, the Manu.

Whom here the youthful maids together kindle, his food is sacred oil of golden colour.

The Manu hath laid his own life-germ within them. He sucks them as an infant, and they kiss him.

He, Manu of unfading colour, hath entered here as in another's body. While here he dwelleth in sublimest station (2-35).

That which is earlier than this earth and heaven, before the Seafarers and the Iranians had being, what was the germ primeval which the waters received where all the gods were seen together?

The waters, they received that germ primeval wherein the gods were gathered all together. It rested upon the unborn's navel, that one where in abide all things existing (10.82.5-6)

The Manu who wears all shapes, the triple-breasted three-uddered with a brood in many places, ruleth majestic with this triple aspect, the Manu, the Everlasting One's impregner (3.56.3).

He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides. He, the sole god, producing earth and heaven weldeth them, with his arms as wings together (10.81.3).

When they divided the Purusa how many portions did they make? The Reformer was his mouth, of both his arms was the Ruler made. His thighs became the Businessman, from his feet the Worker was produced (10.90.10-12).

Both Bharatas have strongly rubbed to life effectual Agni. O Agni, look thou forth with ample riches be, every day, bearer of food to feed us.

He set thee in the earth's most lovely station, in Pushkar, in days of fair bright weather. On man, Agni! On the rivers Luni, Saraswati, shine richly (3.23).

That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest, wealth giver, treasure-finder, free-bestower—bring that, Saraswati, that we may drain it.

By means of sacrifice the Gods accomplished their sacrifice: These were the earliest ordinances. These mighty ones obtained the height of heaven, there where the Sadhyas, Gods of old, are dwelling.

Uniform, with the passing days, this water mounts and falls again. The tempest-clouds give life to earth, and fires re-animate the heaven (1.164.49-51).

They, who with golden fellies make the rain increase drive forward the big clouds like wanderers on the way (1.64.11).

Ye, with your plough, when favouring Manu with your help, ploughed the first harvest in the sky (8.22.6)

(Indra)

Where with [Indra] drivest forth like cars Indus and all the mighty floods (8.12.3).

May we, unharmed, serve bountiful Visnu, the God who slayeth none: self-moving Indus hear and be the first to mark. And may the Indus of the floods have one mind with us (8.25.12-14).

The rivers have come forward triply, seven and seven Indus in might surpasses all the streams that flow. Varuna cut the channels for thy forward course, O Indus (10.75.1-2).

The earth's eight points [Savitar's] brightness hath illumined, three desert regions and seven rivers (1.35.8).

Both Iranians, thou Indra, slewest swift on yonder side of Ghaggar. Indra overthrew a hundred fortresses of stone (1.30.18-20).

Let the great stream come higher with their mighty help, Indus, Luni and Ghaggar with waves (10.64.9).

He found the treasure brought from heaven that lay concealed, close-hidden, like the nestling of a bird in rock, enclosed in never ending rock (1.130.3)

May [Agni] be our dear household lord, We, with bright fires, be dear to him. The Gods, adored with brilliant fires, have granted precious wealth to us. So, with bright fires, we pray to thee (1.26.7-8).

For [Indra] had Tavastr forged the bronze thunderbolt: in me the gods have centered intellectual power (10.48.3).

[Indra's] is that thunderbolt, of bronze, golden hued, gold-coloured, very dear, and yellow in his arms. As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in race. That bronze bolt, with yellow jaw smote Dhruva down (10.96.3-4).

The mightiest force is Indra's bolt of bronze when firmly grasped in both the arms of Indra (8.85.3).

Strong, with fair chains of gold jaws of bronze, ye have a splendid car and well fed horses (4.37.4). Adorned with gold, its columns are of bronze in heaven it glitters like a whip for horses (5.67.7).

O Angi, with fort of bronze preserve thou from distress the man who lauds thee (1.58.8).

The sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one—This do these fathers weave: they sit beside the warp and cry, weave forth, weave back (10.130.1).

Make pleasant hymns, spin out your songs and praises: build ye a ship equipped with oars for transport (10.101.2).

The sugarcane stalk hath roared; he swells with sap for man. Sugarcane, thy juice flows through the long wool of the sheep so cleansed grow sweet for Indra (9.74.5-9).

These stones, with ten conductors, rapid in their course, with lovely revolution travel round and round. They have been first to drink the flowing sugarcane juice, first to enjoy the milky fluid of the stalk (10.94.8).

The draughts I drank have borne me up, as fleet-foot horses draw a car; Have I not drunk of sugarcane juice? (10.119.3).

Dadyanc of old and Chandra, Manu, knew my birth, yea those of ancient days and Manu knew. Their long line stretcheth to the Gods, our birth-connections are with them (1.139.9).

[Agni]: will we kindle as a man, we who are men ourselves, O man (3.27.15). With [Agni's] red pillar—radiant is his splendour—in our skilled task is born the son of Ila (3.29.3).

Adorned with their array of gold and jewels, they over the earth a covering veil extended. They who pervaded the earth's extremest limit subdued not with their charm the wealth bestower. He mid the navigable streams waxed mighty (1.33.8-11).

[Indra]: come to this sacrifice or ours, O Agni, thou hast lain long enough in darkness.

[Agni]: I, ungracious one, desert the gracious, leave mine own friends seek the kin of strangers.

[Varuna]: I looking to the guest of other lineage, I bid farewell to the Great God and obtain my share of worship.

[Soma]: I tarried many a year with this alter I leave the father, for my choice is Indra.

Away pass Agni, Varuna and Soma. Let us two slaughter Dhruva. And they, like people who elect their ruler, have in abhorrence turned away from Dhruva (10.124).

Indra with his own great and deadly thunderbolt smote into pieces Dhruva, worst of Men. He, like a mad weak warrior, challenged Indra. Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders (1.32.5-7).

(Bharata)

Stay still, O Maghavan, advance no farther: a draught of well pressed Soma will I give thee.

Maghavan weareth every shape at pleasure, effecting magic changes in his body.

The mighty sage, God-born and God-anointed, who looks on men restrained the billiowy river.

Praises to Indra have I sung, sustainer of earth and heaven. This prayer of Viswamitra keeps secure the race of Bharatas.

Strong be the pair of oxen, firm the axles, let not the pole slip not the yoke be broken. May Indra keep the yoke-pins from decaying: attend us, than whose felines are uninjured.

These are, the Sons of Bharata, O Indra, regard not severance or close connexion. They urge their own steed as it were another's and take him, swift as the bow's string, to battle (3.53).

Priest of all sacrifices hast thou been appointed by the Gods, Agni amid the race of man.

Thee, too hath Bharata of old, with mighty men, implored for bliss. An worshipped thee the worshipful (6.16.1-4).

Far famed in this the Bharata's own Agni: he shineth like the sun with lofty splendour. He who hath vanquished Puru in the battle, the heavenly guest bath glowed in full refulgence (7.8.4).

Legend

Atri = Chandra

Bronze = Ayas

Businessman = Vaisya

Dhruva = Ahi = Vritra

Ghaggar = Sarayu

Indus = Sindu

Iranian = Devta = Arya

Luni = Drsadvati = Sarasvati

Manu = Daksha = Son of Waters = Bull

Pushkar = Ila's place

Reformer = Brahmin

Ruler = Rajanya

Sarasvati = Drsadvati

Seafarer = Asura

Sugarcane = Soma

Worker = Sudra

—Ralph TH Griffith, *The Hymns of the Rgveda*, Motilal Banarasidas, Delhi, 1973

5 Ramayana

(Rama)

This whole earth has been ruled by the kings of Ikshvaku dynasty since the earliest times of Manu. There is a city by the name of Kalibanga in India. This city was established and populated by Manu himself. King Dasaratha had repopulated Kalibanga on a larger scale. There were many markets in it and all types of craftsmen lived there. There was a deep moat around it which was difficult to cross. It was so densely populated that no empty space could be seen. That city was full of rice (Bal 5.1-15).

Dasaratha had four sons. When he had married Kaikeyi he had promised her father to give kingship to her born (Ayodhya 107.3).

King Dasaratha said to Kaikeyi's son Bharata one day, "Your maternal uncle has come to take you." Bharata and his brother Shatrughana left Kalibanga (Bal 77.16-18).

Then King Dasaratha ordered that preparations be made for the coronation of Rama. He invited kings of other states. He did not invite the kings of Kaikeya and Mithila (Ayodhya 1.45-48).

However, Kaikeyi said, "O King, please remember your old promise. These preparations must be used for the coronation of my son Bharata and let Rama live in Bahawalpur for fourteen years" (Ayodhya 11.18-27).

(At Bahawalpur) Sita, seeing a beautiful deer, called Rama and said, "O Iranian, this deer is very beautiful. Please bring it for me." Rama instructed his brother Lakshmana, "Be always vigilant here. Keep Sita under your protection. Beware of the seafarers living in all directions." Then Rama left after the deer (Aranya 43.3, 1051). Thereafter Sita sent Lakshmana after Rama saying, "You want to possess me and you want the destruction of Rama" (Aranya 45.5-6).

At that time Ravana came and caught hold of Sita and made her sit on his lap and carried her away on his chariot (Aranya 49.16-20).

Following Ravana, Rama reached the banks of river Indus and said, "we have reached the sea-shore. Ahead of us is this ocean the other side of which is not visible" (Yuddha 4.96-98)

Rama instructed his army to bring huge trees and stones and throw them into the sea. Others were holding a long thread to indicate the direction. In this way they built a bridge upon the sea. And they crossed into Desalpur (Yuddha 22.54-87).

Rama used strange arrows decorated with gold and Ravana's brother Kumbhakarna used a weapon made of black metal (Yuddha 67.125-148). Ravana's son Indrajit shot ten arrows upon Lakshmana but they were unable to pierce Lakshmana's shield which had a golden glow. Then Lakshmana loaded a good arrow on his bow. That arrow was throughout solid and round. It was very strong and decorated with gold. That arrow cut off the head of Indrajit (Yuddha 90.30-71).

Rama shot many arrows on Ravana but they could not pierce his shield which was of black colour like that of dark clouds (Yuddha 99.37-38). Then Rama used the arrow given to him by Rsi Agastya and which was made by Dhurva. That arrow pierced Ravana's heart and killed him (Yuddha 108.4.17).

Thereafter Rama said to Sita, "You must know that I have not fought this war and won it with the efforts of these friends for you. I have done this to destroy the conflicts all around and to remove the blemish on my famous dynasty. There is reason to doubt your character. My purpose has been served. Now I have no love for you. You may go wherever you wish" (Yuddha 115.15-21).

Sita said, "Lakshmana, please make a fire for me. This is the only solution for my sadness," saying, Sita entered the fire. The large gathering saw her entering the burning fire. The women screamed seeing her fall into the fire (Yuddha 116.18-32).

Then lord Agni arose from that fire with Sita in his lap. She was decorated with jewellery made of smelt gold. She was of young age. Her appearance was same as when she had entered the fire. Agni said, "Rama, this is your wife Sita." Rama was elated and he accepted Sita (Yuddha 118).

The new king of Desalpur called for the Pushpak ship for Rama's return. Each part of the ship was hammered with gold. There were many unknown rooms here and there in it. It was decorated with flags and masts of white and yellow colour. There were golden bridges on it. There were decorated windows and bells all around. It had big rooms (Yuddha 121). Rama climbed upon that ship carrying mental Sita in his arms (Yuddha 122.12). Upon their reaching Kalibanga, Bharata welcomed Sita with folded hands and also told her his name (Yuddha 127.42).

One of Rama's men said one day, "People say, Rama did a great deed by building a bridge on the sea. He killed the powerful Ravana. But one thing we do not understand how he has brought Sita to his home. First Ravana carried Sita away in his lap. Then he kept her in his harem's playground. Now we will also have to bear similar things from our women" (Uttar 43.14-19).

Then Rama said, "Out of fear of social disclaim I can even give up my life. Then what difficult is it to give up Sita! Lakshmana, tomorrow morning please leave Sita outside the boundaries of this country" (Uttar 45.16).

Later Rama came to know that Sita had given birth to two sons. He called his messengers and said, "Please go to lord Valmiki and say this message of mine: If Sita's character is pure and there is no sin in her then let her come in the front of the public here and prove her purity. Let her come tomorrow morning to my court and take oath to remove any blemish on myself" (Uttar 95.2-6).

Next morning Sita presented herself with folded hands and downcast eyes and said, "I do not even think of any man other than Rama. I only worship Rama by heart, speech and action. If this be true then let mother earth take me." Immediately she entered the earth (Uttar 97.13-21).

After the death of Lakshmana, Rama was sad and he said, "Today I shall establish Bharata on the throne of Kalibanga and after that I will go to the forest." Then the people said, "Rama, whenever you go, we shall go behind you" (Uttar 107.2.12).

Thereafter in the morning Rama said to the priest, "Let the holy fire move in the front on this great journey." Then Rama started walking on the banks of the Ghaggar while reciting the Vedas. All the people went with him and not even a single life was left behind in Kalibanga (Uttar 109).

Legend

Bahawalpur = Dandaka

Desalpur = Lanka

Ghaggar = Saryu

India = Kosala

Indus = Sindhu

Kalibanga = Ayodhya

Seafarer = Rakshasa

— Ram Narayan Dutt Shatri, Trans, *Srimad Valmikiya Ramayana*, Gita Press, Gorakhpur, Samvat 2044.

6 Bhagavata Purana

(Krishna)

The Seafarers in the form of arrogant kings were persecuting the earth. King Shursena of the Yadavas ruled over Kot Diji. His son Vasudeva married Devaki, daughter of Agrasena, also of the Yadavas. Devaki's brother Kamsa picked up a sword and was ready to kill her. Then Vasudeva said, "You have no fear from Devaki. You have fear from her sons. I will bring her sons and give them to you." Kamsa put Devaki and Vasudeva in chains and jailed them. He killed the sons that were born to them. He also jailed his father Agrasena and began to rule over the kingdom of Shursena (10.1).

During the dark night Krishna was born to Devaki. Vasudeva desired to come out the jail with his son. The guards and citizens were sleeping. All the doors of the jail were closed but as soon as Vasudeva, carrying Krishna, reached near them they opened up by themselves. Those days it rained again and again, therefore, the Hakra had risen. So the Hakra gave path to Vasudeva just as the sea had given path to Rama. Vasudeva went to Gokula of Nanda and saw that all were lying asleep. He lay his son on Yasoda's bed and taking her new-born daughter he returned to the prison (10.3.7-9). Kamsa snatched that daughter from Devaki's hands. He hit her against a big stone and she went into the sky (10.4.7-9).

At the Gokula forest there was much disturbance. The Yadavas gathered together and began to think about their course of action. One of them said, "Brothers! we must leave this place for good. See, this son of Nanda somehow first managed to escape from the clutches of killer demoness Putana. Then a huge vessel nearly fell upon him. When the Yamalarjuna trees fell, even then he and other children were not killed. We must believe that the Lord had protected us. Before a major calamity befalls us we must go elsewhere. There is a forest by the name of Vrindavana. There are many green forests within it. It is full of green vegetation. If you all agree then let us move today itself. Let us ready our carts and send the cows, our only wealth, ahead." All the Yadavas said, "Okay, okay." They collected their cows, put all their homely possessions on the carts and travelled to Vrindavana. At Vrindavana they parked their carts in a semi-circle and made a place suitable for them to live (10.11.21-36).

Then Nanda said, "Collect all the milk and ready our carts. Tomorrow morning we shall go to Kot Diji and give milk to king Kamsa. There is a great festival. We shall go to see it" (10.39.7-12). Krishna along with Balarama and other Yadavas entered the city. They saw huge main entrances to the city. The houses had doors of gold. The city had a boundary of copper and brass. It was very difficult to enter that city because of a moat around it. The crossings were decorated with gold. There were houses of the rich with attached gardens, a separate place for the craftsmen to work and for the ordinary people to live (10.41.19-21).

During the festival, Kamsa ordered, "Throw these bad sons of Vasudeva outside the city. Take all the possessions of the Yadavas and imprison Nanda. Kill Vasudeva quickly. Agrasena, although my father, is in league with our enemies. Do not leave him alive." Krishna quickly jumped upon Kamsa's high platform. Kamsa picked up a shield and a sword but Krishna caught and threw him down from the platform. Then Krishna himself jumped upon him and killed him. Thereafter Krishna and Balarama freed their parents from the jail but Devaki and Vasudeva did not embrace them (10.44.31-51).

Krishna made Agrasena the king of Yadavas. Then he and Balarama went to Nanda and said, "Now you please return to Vrindavana. We shall come and meet you." Krishna gave them clothes, jewels and many pots made of metals (10.45.12-24).

Kamsa's queens went to their father Jarasandha, king of Mohanjodaro. He attacked the Yadavas at Kot Diji seventeen times but lost. On the eighteenth attack, he encircled Kot Diji with a large army of the Afghans. Krishna seeing the army of the Afghans built a fort in the middle of the sea. He sent all his kith and kin to this Dwarka (10.50).

Once there was a complete solar eclipse. All the people gathered at Kurukshetra (10.82.1-2). There, Krishna said, "Only the holy places near water are not holy places and idols of stone and mud alone are not gods. He who considers this body made of the three elements as his soul "I"; man-woman etc. alone as his own, idols made of mud, stone, wood, etc. alone as his gods and who considers water alone as holy places, he is the lowest of animals, although a man." Hearing this talk of Krishna all the Rsis became dumb-founded. They became puzzled. They could not understand what Krishna was saying (10.84.11-14).

Once Krishna mounted his chariot with Arjuna and moved in the westerly direction. They crossed seven islands, seven seas and mountains and entered into darkness. Then their chariot entered divine waters. There was a beautiful place there. Arjuna was surprised to see that city of Lord Visnu (10.89.47-63).

Then Krishna created the Mahabharata War between the Kauravas and the Pandavas and lightened the weight of the earth (11.1.1).

When Krishna saw that bad times were approaching, he said, "O Yadavas, we must not stay here any more. Let us go to Karachi. You all know that the Luni flowing westward meets the sea there. We shall meditate there." All the elderly Yadavas seconded him and immediately they crossed the sea by boats and travelled to Karachi on chariots. There they drank a liquor and they became drunk and began to fight with each other. Son killed his father, brother his brother, cousins their cousins and friends their friends. When their arrows were exhausted and all their weapons were finished then they began to pull out a weed from the sea-shore. This was the same weed that grew from the powder of the metal staff. Held in hand that grass become a weapon. Krishna tried to stop them but they considered Krishna and Balarama as their enemies.

Balarama then left his body while meditating on the sea-shore. When Krishna saw that Balarama had died, he sat meditating under a pipal tree. A hunter saw his foot, mistook it for a deer, and shot an arrow which pierced him. Krishna's charioteer Daruka went looking for him. Krishna said to him, "Please return to Dwarka and please tell the Yadavas of the death of Balarama and my own. Please tell them that now they must not stay at Dwarka. The sea will drown that city. All must go to Delhi under Arjuna's protection." Daruka circled Krishna and left for Dwarka (10.30). Krishna withdrew his senses and closed his eyes. The people did not burn his body. He went bodily to heaven (11.31.5-6).

Legend

Aghan = Mlechha

Delhi = Indraprastha

Hakra = Yamuna

Karachi = Prabhasa

Kot Diji = Mathura

Luni = Sarasvati

— Sri Bhagwat Sudha Sagar, Gita Press, Gorakhpur, Samvat 2032.

7 Mahabharata (Aranyaka Parva)

(Krishna)

(Having lost their kingdom to the Kauravas), Pandavas went to the banks of the Luni. There they practiced with bows and arrows (37.37-40). Then Yudhisthira said, "O Arjuna, presently the Kauravas are fully knowledgeable about the manufacture, maintenance and the use of weapons. The whole land is in the control of Duryodhana. You please go to the northern direction. The Iranians have all the divine weapons. You worship the Iranians. They will give you the weapons" (38.5-13).

Arjuna reached the pure mountain having crossed the Aravalli and many other difficult mountains. There, Arjuna saw an ascetic squatting at the roots of a tree. The ascetic said to Arjuna, "I am Iranian, pray, ask what you wish," Arjuna said, "I want to learn all the weapons from you today" (38.28-38). The Iranian said, "You have to come to heaven. Please be ready. I will give you the weapons there" (42.37-38). Then a brilliant chariot appeared there. It was full of weapons. Arjuna mounted the chariot and proceeded to Iran. Having crossed the route, Arjuna reached Tepe Hissar (43.3-38). Arjuna received various weapons from the Iranians like the Vajra and the Ashni weapons which made sounds like lighting. Arjuna stayed there for five years happily. Then the Iranians said to Arjuna, "Now you please learn song and dance" (45.4-6).

Then one day Rsi Lomesh went to the Iranians. Lomesh saw Arjuna sitting near the Iranian chief. He thought, "How has Arjuna attained Iran?" Then the Chief said to Lomesh, "This Arjuna is not an ordinary mortal. He has been born in Kunti from me. He has come here to learn of the weapons and some other work. The Babylonian seafarers have become very aggressive and they are engaged in works unpleasant to us. Those sons of Manu's daughter Danu live in the plains. None of the Iranians are capable of fighting them. Krishna and Arjuna will do our great work. This Arjuna is capable of killing the Babylonians. After killing them Arjuna will return to India" (45.9.98).

One day the Pandavas saw a brilliant chariot coming towards them. Arjuna was sitting in it (161.17-19). Arjuna told them of his travels. Then Arjuna said, "When the Iranian chief was satisfied that I had learnt about all the weapons, he said to me, "You have received the fifteen weapons. These days my enemies, the Babylonian seafarers, have multiplied. They live in a fortress in the middle of the sea. You please win them for me. I reached the sea. I saw thousands of boats filled with jewels. The seafarers closed the gates of their city and protected it in a way that no one was visible. There was a fierce battle (165-166). Then I destroyed the Babylonians and returned to Iran" (169).

During the battle of Mahabharata which followed Krishna said, "Man, even when possessed of knowledge, acts conformably to his inner nature. Creatures follow their in-born nature. What can coercion avail? Better is one's own code of conduct even though deficient in quality, than an alien code of conduct, be it ever so easy to be followed (Gita 3.33,35).

"Nobody, even for a single moment, can ever remain unengaged in activity, since everyone is compelled, helpless, to act, through nature's constituent aspects. One who through the mind, exercises control over the sense-centres, and by his organs of action performs action free from attachment, he is to be preferred (Gita 3.5,7).

"Purity of inward disposition, self-restraint, study, uprightness, non-violence, truthfulness,

absence of wrath, non-covetousness, these belong to me who is born to the divine estate" (Gita 16.1-3).

Legend

Aravalli = Gandhamadana
Babylon = Nivatkawacha
India = earth
Iran = Heaven
Iranian Chief = Indra

Iranian = Deva
Luni = Sarasvati
Plains = Patala
Seafarer = Rakshasa = Danava
Tepe Hissar = Amaravati

—Sripad Damodar Satavlekar, Ed., *Mahabharata*, Swadhyaya Mandal, Pardi, 1969.

8 Mahviracaritra

(Siddhartha)

Here, in India, there was a well-known city named Piparahawa. The king there was Suddhodana of the Jnata-line, a descendant of Manu. He had a chief queen named Maya. She bore a son (26.28). Suddhodana said, "Let my son be named Siddhartha" (32).

On an auspicious day the king celebrated the marriage of Siddhartha and Yasodara (35).

In the twenty-eighth year from the Master's birth, his parents died from fasting. When Siddhartha did not take possession of the ancestral kingdom then Nandivardhana was made king by the ministers. Siddhartha took leave of his brother. His initiation ceremony was held by the kings Nandivardhana and others (30-37). After taking leave, the teacher pulled out his hair in five handfuls (38-9). As he set forth on his wandering he said compassionately to an old man, "Now I have abandoned all association. Nevertheless, take half of this garment around my shoulder" (40).

One day the Master went to a hamlet which was crowded with ascetics. As the grass in the forest had been destroyed by the hot season, the cattle ate the grass hut occupied by the Lord. Then the abbot went to the lord and saw his hut without its roof. Reflecting, he said, "Your vow merits the appearance of bad doctrine." The Lord thought, "it is not good for me to remain here" (43.5).

The Master, in the course of his wanderings arrived at river Ganga (59). Crossing it he reached the city of Rajgir. Now there was a man named Gosala. He also lived in the corner of the shed ornamented by the Master. Gosala bowed to the Master and said, "I was ignorant. I shall be your disciple." Gosala did not leave the Master's side day or night (64-5).

Then the Blessed One went to the hamlet Kumara. At that time a very famous disciple of Parsvanatha, Acarya Municandra was stopping there. Now Gosala saw Parsva's disciples carrying bowls and he asked, "Who are you?" They replied, "We are Nirgranthas, disciples of Parsva." Gosala laughed and said, "Out upon you telling falsehoods. How can you be Nirgrantha when you have possessions, clothes, et cetra? This hypocritical pretence is only for the sake of living. Devoid of interest in clothes, et cetra, indifferent to the body also—of which kind is teacher of religion and Nirgranthas are such." Gosala went and told the Master, "I saw today

ascetics with possession who were contemptuous of you, I cursed them angrily 'May that rest-house burn', yet their rest house did not burn at all. Tell me truly, Master, the reason for that." Siddhartha said, "They are indeed disciples of Sri Parsva. Would their rest-house burn at your speech?" Meanwhile, it happened that Sri Municandra had gone outside the rest-house in the night and stood in a statuesque posture. With the idea that he was a thief, the host potter seized the acarya by the neck pitilessly and quickly choked his breath (69-70).

Gradually the Master went to the hamlet Tumbaka. Gosala went to the village. There he saw a disciple of Parsva, Nandisena, old, famous, attended by followers who had abandoned entirely anxiety about the sect. When Gosala had seen him practicing Jinakalpa rites like Municandra, he laughed and went back to the Master. At night the sage Nandisena stood in the courtyard in Kyotsarga, absorbed in religious meditation, motionless as a pillar. Seen by the guard, he was struck down with the idea that he was a thief. He died and went to heaven (77).

The Lord went to the city of Vaisali. On the way Gosala said to him, "I shall not go with you, since you look on while I am beaten". Siddhartha replied, "Do whatever you like. There will certainly be no change in our conduct." Then the Blessed One set out to Vaisali and Gosala went alone to Rajgir (78).

[Thus ended Siddhartha's first six years as an ascetic; and started the second period of more than six years of Siddhartha's wandering as an ascetic (80-81)].

After further attacks there were twelve years six months and a half from the day he took the vow. After practicing penance, all of it deprived of water, wandering as an ordinary ascetic, with the attacks overcome, the Master went to the hamlet Bodh Gaya which was provided with the great river Falgu (123).

The Master remained under a sal tree on the north bank of the Falgu observing a fast of two days. The destructive actions of the Master snapped like an old rope. On the tenth day of the white half of Vaisakha the Lord's omniscience arose (124).

Because of the lack of people worthy of benefit there, the Lord went to the city adorned with noble bhavyas. The lord entered Samath by the east door. Then the Teacher of the World circumambulated the caitya-tree saying, "Reverence to the congregation." The teacher of the world delivered a sermon in a speech similar to all dialects: "Look you! The ocean of existence is like a cruel sea, and the cause of that is action and nothing else. The wise man should practice continence only, the cause of emancipation. One should not acquire possession, for a man worried about his possessions falls down like an over-loaded ox."

Now eleven learned men, the Gotamas and the others, were knowledgeable of the four Vedas. A man wished to make a sacrifice and brought them, who were skilled in sacrificial rites, with faith. From among these eleven Indrabhuti said to his people "Ignoring me, Alas: the people go to that heretic. I shall take away his pride in omniscience." After speaking like this he went to Siddhartha. The Supreme Lord said to him, "Is there a soul or not? That is your special doubt. There is certainly a soul. If there is no soul, in that case what reason is there for sacrifices, gifts, et cetera, on your part, indeed?" After hearing this speech of the Master, he gave up his doubt and bowed to the Master (129-30). Similarly, all of them enlightened by the speech delivered by the Master took initiation. These eleven were the original disciples of the Teacher of the World (135-6).

And now the Teacher of the World, wandering for enlightenment of souls capable of emancipation, went to the city Rajgir. When he heard that Siddhartha had stopped in a forest. King Srenika and his sons went with great magnificence to pay homage to him. The Supreme

Lord delivered a sermon. After he had heard the Lord's sermon, Srenika adopted right belief (162).

In course of time the Master arrived at Piparahwa. King Nandivardhana came to pay homage to him. Priyadarshana, the Blessed one's daughter, took initiation under the Master (193).

Then the lord went to Sravasti and stopped in a garden in it. Gosala had come there earlier. Gosala began to revile the Blessed One. Then Gosala was addressed by the Master, "You were initiated and taught by me. You speak evil of me alone. What is this perversion of mind of yours?" Gosala, exceedingly angered, discharged a hot flash against the Lord. The hot flash turned and entered Gosala's body forcibly (218-9). He died in pain (222). Then the Master became weak from dysentery and fever from Gosala's hot flash (227). Thereafter the Master went to the city of Kasia (333). There the Blessed One delivered his last sermon, "There are four objects of existence of people in this world. Of these, wealth and love are valuable in name only, in reality, they are worthless. Emancipation alone is of value and religion is the cause of it. The ten-fold self-control etcetra is a boat for the ocean of worldly existence" (336). At Kasia the Teacher of the World, who had passed thirty six years in omniscience, went to emancipation alone (353).

Legend

Action = Karma

Bodh Gaya = Trumbhaka

Falgu = Rjupalika

India = Bharata

Kasia = Apapa

Manu = Iksvaku

Maya = Trisala

Piparahwa = Kshatriyakundagrama

Samath = Samvarsana

Siddharatha = Vardhamana = Mahavira

Suddhodana = Siddharatha

— Helen M Johnson, Trans., *Trisastisalakapurusacaritra, Book X, Mahaviracaritra*, Oriental Institute, Baroda, 1962

9 Buddhacarita

(Siddhartha)

There was a king Suddhodana by name of the race of Manu. He had queen called Mahamaya. Maya bore in her womb the glory of her race. In her longing for the lonely forest she asked the king to go and stay in the grove called Lumbini. In that glorious grove the queen perceived that the time of her delivery was at hand and a son was born (1-3). But queen Maya went to heaven to dwell there (23).

The king then summoned for Siddhartha a maiden Yasodhara by name. In course of time Yasodhara bore to the son of Suddhodana a son Rahula by name (23-29).

Later there arose in Siddhartha a desire to escape. Thereon he descended from the palace roof. He awoke the groom and addressed him thus, "Quickly bring the horse. I desire to depart today to reach deathlessness" (74).

Having left, he resolutely took the sharp sword. Having unsheathed it he cut off his decorated head dress with the hair enclosed in it. Then a hunter approached him. With the greatest joy he took the hunter's dress and gave up the silk raiment (88-90).

Then Siddhartha proceeded to the hermitage as if he were a Siddha (92). And when the Benign One had viewed the various austerities of the ascetics he thus addressed them, "Will you kindly explain to me what is your resolve and to what point it is directed?" Then the twice-born described in due order, "Bliss is obtained by the path of suffering; for bliss, they say, is the ultimate end of religion." But Siddhartha was not satisfied (96-6).

So the prince, passing over the tossing waves of the Ganga, came to Rajgir. Then Srenika, Lord of Magadha, spoke to him, "Accept straightaway the half of my realm" (141-5). Thereon the son of Suddhodana addressed this reply to him, "My mind, O King, takes no joy in the spheres of existence. I have come here because I wish to see the sage Arada who teaches salvation." He then set out for the Vaisvamitra hermitage (149-165).

Then the Moon of the Manu race proceeded to the hermitage of Arada. Arada, spurred on through the Prince's loftiness of soul, described briefly the conclusion of his doctrine (167). But the Prince thus made reply, "I have listened to this doctrine of yours but I consider it not to lead to final beauty, since the field knower is not abandoned" (178).

Thereon he proceeded to the hermitage of Udraka, but he did not accept his system because it too involved the tenet of the soul's existence (181). The Bodhisattva desiring to obtain the highest stage, left Udraka. Then with his mind made up he took himself to the hermitage of the royal seer of Gaya. Thereon he took up his dwelling on the pure bank of the Falgu river. Then he saw five mendicants. The mendicants saw him there and desiring liberation approached him. Thereon they served him reverently while he undertook extra-ordinary austerities by starvation thinking that that might be the method of ending death and birth. Carrying out many kinds of fasting that are difficult for a man to perform for six years in his desire for quietude he made his body emaciated (182-83).

Thereon the sage thus resolved, "This is not the way of life for enlightenment. Nor can that be obtained by one who is weak. How can the result to be attained by the mind be reached by a man who is not calmly at ease and who is so worn out with the exhaustion of hunger and thirst that his mind is unbalanced with the exhaustion" (184). Accordingly the seer made up his mind to take food. The five mendicants holding that he has renounced the holy life left him (185).

The Best of Men came to tranquility by the eightfold path. At that moment the seer reached the stage which knows no alteration (213). Then his thoughts turned to the five mendicants. Then Siddhartha proceeded to the blessed city Varanasi. He fixed his eyes on the bodhi-tree (217). The great seer preached to them, "The fool who tortures himself and equally he who is attached to the domain of the senses, both these you should regard as in fault" (II:11). Then the Omniscient established the law of salvation. He appeared surrounded by that group of monks.

Then the sage took his way to Rajgir (II:19). Then Siddhartha said to Kasyapa, "Kasyapa, what was the quality you saw that you abandoned fire worship?" Then he said, "I have given up the fires because the fruit of worshipping them and making oblation in them is continuance in the cycle of existence and association with the various mental ills" (90). The inhabitants of Magadha, seeing Kasyapa do obeisance to the great seer in this fashion, concluded that it was the Blessed One who was Omniscient (21).

Then the sage set forth to the city inhabited by his royal father. He arrived at his father's realm. The Sakya king, though he stood in the position of king and father, yet he did obeisance to his son because he had penetrated the truth (46).

Next, in Sravasti the Sage dispelled the darkness of the Nirgrantha Naptriputras and of the others doctrines (59).

He went on in due time to the town of Kasia (87). Thereon the sage entered Nirvana (102).

Legend

Falgu = Niranjana

Siddhartha = Sarvarthasiddha = Gautama

Manu = Iksvaku

—E.H. Johnston, Ed., *Asvaghosa's Buddhacarita*, Motilal Banarasidas, Delhi, 1984.

10 Lalitvistar

(Siddhartha)

King Suddhodana was prosperous, calm, famous and follower of religion. All people of Piparahwa were also pure in heart. His chief queen was known by the name of Maya Devi (76-77).

When she was pregnant Maya Devi said to Suddhodana, "I would soon like to go to the garden" (172-3). Thereafter entering the Lumbini forest she stood holding the branches of Plaksha tree. Then Siddhartha came out of her womb (180-81).

Thereafter, once when Siddhartha went to him, king Suddhodana wanted to rise from his bed but was unable to do so. No one came to know of Siddhartha's coming and going (399-400).

Then at midnight Siddhartha said to Chandaka, "O good man, please ready a good horse and give to me." Chandaka thought, "What am I to do? What is the royal army doing? The king and his court does not know of this. The women are asleep. The gods have made Yasodhara sleep too" (430-1). Thus Siddhartha left the house. He reached seven yojana distance in the morning. He cut off his hairs by his sword and threw them in the sky. Then a sheperd came to him. Siddhartha said, "O friend if you give me your clothes I shall give you mine, I beg you." Then the sheperd exchanged his clothes (438-9).

Thereafter Siddhartha reached the ashrama of Arada near Vaishali. Siddhartha learnt his religion with little effort. Then he thought, "Arada's religion was not able to cross the ocean of existence. Why should I not seek beyond it?" Thereafter he reached Rajgir in Magadha. He entered Rajgir for alms. People ran and said to king Bimbisara, "Lord Brahma himself is begging for alms in the city." King Bimbisara went and said to Siddhartha, "I give you half of my kingdom. Give up this penance." Siddhartha replied, "I too have left my kingdom to seek peace. I want to achieve enlightenment" (470-77).

At that time Rsi Ramaputra Rudrak was camping with his disciples near Rajgir. Siddhartha said, "Please teach me your path." Siddhartha mastered his path as soon he sat down. Then he asked Ramaputra, "Is there anything beyond this path? He replied, "There is none." Then thinking that this does not serve his purpose, Siddhartha left. At that time five disciples of Ramaputra followed Siddhartha thinking that he was searching for some thing still higher (485-7).

Thereafter Siddhartha reached Bodh Gaya village on the banks of Falgu river. He thought, "I

have taken birth at a time when this land is full of various views of religion. Why may I not do such a penance that all other views are defeated?". In this way Siddhartha started an extreme penance of six years (490-494).

Then Siddhartha thought, "One so weakened cannot reach the path fully. Why should I not partake foodgrains, develop some strength in my body and thereafter reach enlightenment?" Then his five disciples thought, "Siddhartha has not been able to achieve full knowledge by this path. Now what will he be able to achieve while enjoying food", so thinking they left Siddhartha for the deer park at Sarnath (517-8).

In this way having conquered lust and having reached beyond incomplete religions, Siddhartha began to wander. Then meditating with concentration and maintaining quietude in his mind, he reached wisdom, knowledge and light (655-659).

Then Siddhartha thought, "Let me first preach dharma to the five disciples" so thinking he left the Bodhi tree and started towards Sarnath (768-69). The Tathagata subsequently reached the Sarnath deer forest where the five disciples stayed. The five disciples welcomed Siddhartha (771-773).

Then Siddhartha gave the sermon of the eight-fold path, that is, right sight, purpose, speech, action, living, exercise, memory and meditation (783).

Legend

Bodh Gaya = Uruvilva

.. Falgu = Niranjana

Piparahwa = Kapilvastu

Sarnath = Rishipattan = Kashi

Siddhartha = Bodhisattva = Gautama =
Tathagata

—Shanti Bhikshu Shastri, Ed., *Lalitvistar*, Uttar Pradesh Hindi Sansthan, Lucknow, 1984.

11 Zoroastrian Texts

(Devi)

Luni, immense, flow forth from Mount Pushkar upon the sea. She pours down her waters summer and winter alike. She purifies the seed of the males, the womb of the females, the milk of the females. Descend again, O Luni, to the Brahma created earth (33).

—From the *Hymn to Aredvi Sura Anahita* (Yasht 5).

(Manu)

During the helplessness of Visnu, Brahma created the creation materially. First, he created sky. Second, he created water. Third, he created the earth, round, very broad without hill or dale, and he created mountains which grew out of the earth. Fourth, he created the plant. At first it grew in the middle of the earth, several feet high without branch or bank or thorn, moist and

sweet. Fifth, he created the uniquely created bull in Kalibanga, the banks of river Ghaggar. Sixth, he created Dhruva on the bank of river Ghaggar where is the middle of the world—Dhruva upon the left side, Manu upon the right side (48).

— From the *Greater Bundahishn*, Ch 1.

(Indra)

Krishna said, "Creator of the material world, what will be the signs of that tenth century?" Brahma said, "During that basest of times ten thousand kinds of Iranians with disshevelled hair will arrive the seed of Kandahar King. Those men will rush from the region of Kandahar upon the land of India. They will burn and destroy many a thing. The large district will become a single town, the large town a single village, the large village a single household. These Iranians are deceivers and of very bad religion. Through deceit and greed and misrule they will destroy these Indian lands that I created. In that time love of the souls will depart from the world. Clouds and fog will darken the whole sky. The rain too will not fall at its due time. And the water of rivers and springs will shrink and have no increase. The earth will open wide her mouth and all jewels and metals will become visible. And lordship and rule will pass to non-Indian slaves (92-3).

— From *Zand i Vahman Yasht*, Ch 4.

Brahma was on high in omniscience and goodness. Indra was abased in slowness of knowledge and the lust to smite (45). Visnu was not aware of the existence of Brahma. Then he arose from the deep and came to the boundary and beheld the light. He rushed forward. He attacked to destroy it. Then he saw the valour and supremacy greater than his own. He crawled back to darkness and shaped many Iranians, the destructive creation and he arose for battle. Then Brahma approached Visnu and proffered peace. Visnu snarled, "I shall destroy you and your creatures for ever and ever. I shall persuade your creatures to hate you and love me." Then Brahma knew, "If I do not set a time for that battle of his then he will be able eternally to make strife and a state of mixture for my creatures and he will be able to lead my creatures astray and make them his own." Then Brahma said to Visnu, "Set a time, so that we may postpone battle for 9000 years." Then Visnu agreed to the pact. Brahma knew that within these 9000 years, 3000 years will go according to the will of Brahma, 3000 years in the mixture will go according to the will of both Brahma and Indra, and at the last battle it will be possible to make Indra powerless (46).

— From the *Greater Bundahishn*, Ch I.

Visnu rose up with the powerful Iranians to attack the lights. And he saw the sky. Then he came to the water then he came to the plant. Then he came to Manu and Dhruva. And he loosed pain and sickness upon Manu and Dhruva. Before his coming to Manu Brahma gave a narcotic to the Manu to eat. Straightaway Manu became weak and ill, and pain left him and he died. Before his coming to Dhruva, Brahma brought sleep to Dhruva, and Vishnu loosened weapons upon Dhruva with a thousand death bringing Iranians (50-51). When sickness came upon Dhruva, he fell upon his left side and death entered the body of Dhruva from the left side (51).

Krishna asked Brahma, "And how shall the resurrection take place?"

Brahma answered, "First, the bones of Dhruva will be raised up and then of other people. In fifty seven years all mankind will arise. Then the assembly will take place. Fire and Indra will melt the metals in the hills and mountains and it will be upon the earth like a river" (52).

— From *Greater Bundahishn*, Ch. 34.

(Rama)

The king said, "Can you pledge yourself on oath that there is no bond between you and Ravana?" Sita answered him, "Do not seek to frighten me with oaths and pledges." From the palace roof Sita and Ravana watched the fire reaching up to the rooms. Then Sita looked at Ravana and said to him, "He wants me now to prove my innocence in the presence of the whole city and army. He will say to me, pass through the fire. Make your chastity known to the world so that great and small may know of it for they are suspicious of Sita and Ravana. Let us flee before he summons us so that belief in my virtue may remain in his heart." Like the Iranians they hid their faces from mankind. Disguised as women they fled away (64).

— From *Vis U Ramin*.

(Krishna)

The fire sped upon Agrasena's brother's wife at the time when she bore the daughter who became Krishna's mother. And because the Iranians were harmed by that glory, they brought three hostile armies upon the land in order to assail that girl, namely, winter, much plague and powerful foes. So the people of the land accused the girl of witchcraft and demanded that she should be sent out of the land. So her father ordered the girl to go to Agrasena, the father of Kamsa, whose house was in the land of the Yadavas and she became the wife of Vasudeva (73-74).

This is revealed, that he laughed at birth. It is revealed that by sorcery Narada so implanted in Kamsa's mind the fear of Krishna and so destroyed Kamsa's understanding that from fear he, of his own accord, consulted Narada about killing Krishna. Narada growled that the way was to collect much firewood and to lay Krishna in the middle of it and to kindle fire so that he would be burnt with the wood. But lo, a great miracle was manifest to many, the fire did not spread to the brushwood. At dawn his mother ran, seeking her son and took him. Then Narada growled to lay Krishna on a narrow path and to drive a herd of cattle along that path so that the cattle would trample him underfoot. And a great miracle was thus manifest to many, a bull came along, it ran to him, the whole day long it took pity on him, keeping the other cattle away from him. It was the first to come, the last to go. At dawn his mother ran, seeking her son, and took him (74).

When Krishna was twenty years old, he departed against his parent's will leaving his home. He came to a group of people who were famed locally for great knowledge. And he questioned them, "What greatly advantages the soul?" And they said: "To feed the poor, to give fodder to cattle, to carry wood to fire, to make homlibation to water and to worship the Iranians with the Rig Veda, the Rig Veda which is called religion." Then Krishna fed the poor and gave fodder to cattle and carried wood to fire and prepared the homlibation for water. But never did Krishna worship any Iranian whatsoever with the Rig Veda (75).

After ten years Krishna departed alone to the court of Yudhisthira. Yudhisthira would have

been ready to listen to Krishna's words but he was turned against Krishna through slander and sorcery by the persuasions of his ministers. Then he consigned Krishna to imprisonment and torture. And lo, a great miracle was manifest when they found him alive despite fetters and prolonged starvation.

When Yudhisthira accepted the religion and praised righteousness the demon Sakuni rushed to the land of Kauravas and to the scoundrel Duryodhana and incited them to war. And, much is revealed concerning the victory of Yudhisthira over Duryodhana the Kaurava. Mighty Yudhisthira became victorious over bad religion and the wicked Duryodhana and other evil slanderous Kauravas (76-77).

— From *Denkard* 7, Ch. 2-5; *Wizidagiha i Zatspram* Ch. 13, 16, 20, 22.

Krishna prayed, "To what land to flee? They thrust me from family and clan. The community with which I have kept company has not shown me hospitality nor those who are wicked rulers of the land. How then should I proportionate thee, Lord Brahma? I know why I am powerless, Brahma. I possess few cattle and few men. Let me behold the might of good purpose with truth! The kings by their powers yoked mankind with evil acts to destroy life. But their own soul and inner-self tormented them when they reached the judgement day—guests forever in the Hell" (42).

— From *Yasna* 46.

If Brahma worshippers came upon a corpse on which the corpse is being burnt what should they do? Then said Brahma, "They should slay the burner of the corpse, they should remove the pot, they should remove the container of bones. From that fire they should kindle afresh blazing cinder so that the polluted fire may go out as swiftly as possible" (62).

If Brahma worshippers came upon a corpse flowing in the water, what would you have them do? Then Brahma said, "Let them halt, Krishna. With taking off shoes, with taking off of clothes. Let them go forward, let them lift the body out of the water, let them lay it on dry land. They shall not sin against the waters."

Where shall they carry the body of a dead man, where lay it down?

Then said Brahma, "On the highest places so that the corpse-eating beasts and birds will most readily perceive it (65).

Where shall we carry the bones of a dead men?

Then said Brahma, "A receptacle should be made out of reach of dogs and foxes and wolves, not to be rained on from above with rain water" (65).

— From *Vendidad* 6, 8.

Krishna said, "We continue to pray to the Lord—that we may dispose the Wise One to the questions: "Is there to be no future for the man who lives honestly? No future for the man who breeds cattle among the deceitful?" (29.5).

Thereupon the Wise Lord spoke these solemn words, "The shaper did fashion thee for both a cattle-breeder and a pastor. This one Krishna, has been found by me here to be the only one who has given ear to our commandments (29.6, 8).

"Through both the action and the word befitting truth, a person shall bring to realisation the best through words stemming from good thinking, and with his hands, through every act of piety.

"Who has set his mind on the good, Wise One, and who on the bad. Each such person follows his conception in action and in word: also his pleasure his desires, and his preferences. But when Thy will shall be done, the end shall be different for each (48.4).

— From *Yasna*

Legend

Agrasena = Patiritarasp
 Agrasena's Brother = Zoish
 Brahma = Ohrmazd = Ahura Mazda
 Dhruva = Gayamard
 Duryodhana = Arjasp
 Ghaggar = Veh Daiti
 Cropse = Nasa
 Hell = House of lie
 India = Iran
 Indra = Ahirman
 Iranian = Dev
 Judgement Day = Chinvat Bridge
 Kalibanga = Eranvej
 Kamsa = Purushasp
 Kandahar = Khorasan
 Kandahar King = Eshm

Kaurava = Hyons
 King = Kavi
 Krishna = Zardust
 Luni = Aredvi
 " = The Bull
 Ministers = Kayags
 Narada = Karb Durasrab
 Pushkar = Hukairya
 Ravana = Ramin
 Rig Veda = Word
 Sakuni = Eshm
 Sita = Vis
 Visnu = Evil Spirit
 Yadavas = Spitamas
 Yudhisthira = Vishtasp

—Mary Boyce, Ed., *Textual Sources for the Study of Zoroastrianism*, Manchester University Press, 1984.

12 Bible (Genesis)

(Devi)

In the begining Brahma created the heavens and the earth. Then Brahma made the expanse and divided the waters which were under the expanse from the waters which were above the expanse. And Brahma called the expanse heaven. And Brahma called the dry land earth, and gathering together of the waters. He called the seas. This is the history of the heavens and earth when they were created in the day that Brahma made the earth and the heavens, before any plant of the field was in the earth and before any herb of the field had grown. For Brahma had not caused it to rain on the earth and there was no man to till the ground, but a mist went up from the earth and watered the whole face of the ground.

Brahma planted a garden eastward in Pushkar. Now a river went out of Pushkar to water the garden, and from there it parted and became four riverheads. The name of the first is Sarasvati, it

is the river which encompasses the whole land of Aravalli, where there is gold. The second river is the one which encompasses the whole land of Sambar lake. The third river is the one which goes towards the east. The fourth river is the Luni.

And Brahma commanded man, saying, "Of every tree of the Pushkar you may freely eat, but of the citrus tree you shall not eat" (2).

(Manu)

So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

Then Brahma said, "Behold, the man has become like one of us. And now lest he put out his hand and take also off the tree of life, and eat and live forever—therefore Brahma sent him out of Pushkar to till the ground from which he was taken (3).

Now Manu knew Uma his wife, and she conceived and bore Dhruva and said, "I have gotten a man from the Lord." Then she bore again, this time his brother Siva. Now Siva was a keeper of sheep, but Dhruva was a tiller of the ground (4).

When men began to multiply on the face of the earth...the sons of the Iranians saw the daughters of Manu, that they were beautiful; and they took wives for themselves of all whom they chose and they bore children to them. There were the mighty men who were of old, men of renown (6).

(Bharata)

Now the whole earth had one language and one speech. As they journeyed from the east they found a plain in the land of India and they dwelt there. Then they said to one another, "Come let us make bricks and bake them thoroughly." They had brick for stone and they had asphalt for mortar.

And Brahma said, "Come, let us go down there and confuse their language that they may not understand one another's speech." So Brahma scattered them abroad from there over the face of all the earth, and they ceased building the city (11).

(Rama)

Now Dasaratha lived seventy years and begot Rama, Bharata and Shatrughana. Shatrughana begot Lakshmana and Shatrughana died before his father Dasaratha in his native land Bahawalpur. Then Rama and Bharata took wives: the name of Rama's wife was Sita, and the name of Bharata's wife was Mandavi. But Sita was barren; she had no child.

And Dasaratha took his son, Rama and his grandson Lakshmana and his daughter-in-law Sita and they went out with him from Bahawalpur to go to the land of Rajasthan; and they came to Kalibanga and dwelt there. And Dasaratha died in Kalibanga (11).

Then Rama came to the land of Kirthar. Rama passed through the land and he moved from

there to the mountains east of Kirthar and he pitched his tent with Kirthar on the west and Hakra on the east. So Rama journeyed going on still towards the Sind. Now there was a famine in the land, and Rama went down to Desalpur to sojourn there, for the famine was severe in the land.

And when he was close to entering Desalpur, he said to Sita, "Indeed I know that you are a woman of beautiful countenance. Therefore, it will happen, when the seafarers see you, that they will say, 'This is his wife'; and they will kill me and they will let you live. Please say you are my sister, that it may be well with me for your sake, and that I may live because of you."

In Desalpur the woman was taken to the king's house. He treated Rama well for her sake. But Brahma plagued the king and his house with great plague because of Sita (12).

But Brahma came to Ravana, king of Desalpur, in a dream by the night and said to him, "Indeed you are a dead man because of the woman whom you have taken, for she is a man's wife."

But Ravana had not come near her and he said, "Lord, will you slay righteous nation also? Did he not say to me, 'She is my sister'? And she, even she herself said, 'He is my brother'. In the integrity of my heart and innocence of my hands I have done this."

Then Ravana said to Rama, "What did you have in view that you have done this thing?" And Rama said, "Because I thought, surely the fear of Brahma is not in this place; and they will kill me on account of my wife. But indeed she is truly my sister. She is the daughter of my father but not the daughter of my mother; and she became my wife."

And the King called Rama and said, "Why did you not tell me that she was your wife? Now, therefore, here is your wife; take her and go your way" (12).

Then Rama went up from Desalpur to the Sind and he went as far as Kirthar. Lakshmana also went with Rama. Now the land was not able to support them, that they might dwell together. And there was strife between the herdsmen of Rama's livestock and the herdsmen of Lakshmana's livestock. So Rama said to Lakshmana, "Please separate from me." And Lakshmana saw the plain of the Indus, that it was well watered everywhere like the land of Desalpur. Then Lakshmana chose for himself all the plain of the Indus and Lakshmana journeyed east. Rama dwelt in the land of Kirthar and Lakshmana dwelt in the cities of the plain (13).

Now Sita, Rama's wife, had borne him no children. And she had a seafarer maid-servant whose name was Hagar. So Sita said to Rama, "See now, the lord has restrained me from bearing children. Please go in my maid; perhaps I shall obtain children by her." And Rama heeded the voice of Sita. Then Sita gave Hagar to her husband Rama to be his wife after Rama had dwelt ten years in the land of Kirthar.

So he went into Hagar, and she conceived and her mistress became despised in her eyes. And when Sita dealt harshly with her, she fled from her presence. Now Brahma found her by a spring of water in the wilderness. Brahma said to her "Return to your mistress and submit yourself under her hand." So Hagar bore Rama a son and Rama named him Lav (16).

Then Brahma appeared to Rama and said to him, "This is my covenant which you shall keep, between me and you and your descendants after you: Every male child among you shall be circumcised; and you shall be circumcised in the flesh of your foreskins." Then Brahma said to Rama, "As for Sita your wife, I will bless her and also give you a son by her" (17). And Brahma said, "Because the outcry against Mohanjodaro and Harappa is great, and because their sin is very grievous, I will go down now and see" (18).

At Mohanjodaro Brahma took hold of Lakshmana's hand, his wife's hand, and the hands of his two daughters and they brought him out and set him outside the city. Then Brahma rained

brimstone and fire on Mohanjodaro and Harappa. So he overthrew those cities, all the plains, all the inhabitants of the cities, and what grew on the ground.

Then Lakshmana and his two daughters dwelt in a cave. Now the first born said to the younger, "Our father is old, and there is no man on the earth to come into us as is the custom of all the earth. Come, let us make our father drink wine, and we will be with him, that we may preserve the lineage of our father." Thus both the daughters of Lakshmana were with child by their father (19).

And Sita conceived and bore Rama a son in his old age. And Rama called him Kush. And Sita saw the son of Hagar scoffing. Therefore she said to Rama, "Cast out this bondwoman and her son." So Rama rose early in the morning and took bread and a skin of water; and putting it on her shoulder, he gave it and the boy to Hagar, and sent her away. Then she departed and wandered in the wilderness of Kirthar. So God was with the lad, and he grew and dwelt in the wilderness, and became an archer (21).

So Rama dwelt at Kirthar (22). So Sita died at Kirthar and Rama came to mourn for Sita. And Rama buried Sita in the cave in the land of Kirthar (23). Then Rama breathed his last and died in a good old age and his sons Lav and Kush buried him in the cave. There Rama was buried, and Sita his wife (25).

(Exodus)

(Krishna)

Now there arose a new king over Kot Diji. They set taskmasters over the Yadavas to afflict them with their burdens. And they built for the king, supply cities Karachi and Dwarka. And they made their lives bitter with hard bondage—in mortar, in brick and in all manner of service in the field. So the king commanded all his people, saying, "Every son who is born, you shall cast into the river and every daughter you shall save alive" (1).

And a Yadava woman concieved and bore a son. And she hid him three months. But when she could no longer hide him, she took an ark of balrushes for him, daubed it with asphalt and pitch, put the child in it, and laid it in the reeds by the rivers' bank. Then the daughter of the king came down to wash herself at the river. And when she saw the ark among the reeds she sent her maid to get it. And when she opened it, she saw the child, and behold the baby wept. So she had compassion on him. Then she said to the child's mother, "Take this child away and nurse him for me, and I will give your wages." And the child grew and she brought him to the king's daughter, and he became her son. She called him Krishna."

When Krishna was grown he went out to his brethern and looked at their burdens. And he saw a seafarer beating a Yadava, one of his brethern. So he looked this way and that way, and when he saw none, he killed the seafarer and hid him in the sand. When the king heard of this matter he sought to kill Krishna. But Krishna fled from the face of the king and dwelt in the land of Iran; and he sat down by a well. Then Krishna was content to live with the priest of Iran and he gave Kalindi, his daughter, to Krishna. And she bore him a son (2).

So Krishna said to his father-in-law, "Please let me go and return to my brethern who are in Kot Digi and see whether they are still alive." And the priest said to Krishna, "Go in peace."

Then Krishna and Balarama, his brother, went and gathered together all the elders of the Yadavas (4). Afterwards Krishna and Balarama went in and told the king, "Thus says the Lord Brahma of Yadavas, 'Let my people go, that they may hold a feast to me in the wilderness.'"

So the same day the King commanded the taskmasters of the people and their officers,

saying, "You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. And you shall lay on them the quota of bricks which they made before, you shall not diminish it. For they are idle, therefore, they cry out saying, 'Let us go and sacrifice to our God.' " And the taskmasters forced them to hurry, saying, "Fulfill yur work, your daily quota, as when there was straw." And they were beaten (5).

Then the Yadavas journeyed from Dawarka about six hundred thousand men on foot besides children (12). So they took their journey and camped near Karachi at the edge of the wilderness (13). Then the Lord caused the sea to go back by a strong east wind and made the sea into dry land and the waters were divided. So the Yadavas went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. And the seafarers pursued and went after them into the midst of the sea and when the morning appeared, the sea returned to its full depth while the seafarers were fleeing into it. Then the waters returned and covered the chariots, the horsemen, and all the army of the king (14). So Krishna brought the Yadavas from the sea; then they went into the wilderness (15).

So Krishna went down to the people and spoke to them:

"You shall have no other gods before me.

"You shall not make for yourself any carved image.

"Six days you shall labor but in the seventh you shall do no work.

"Honour your father and your mother.

"You shall not commit adultery.

"You shall not murder, steal, bear false witness and covet anything that is your neighbours.

"An altar of earth you shall make for me, and you shall sacrifice on it yur burnt offerings and your peace offerings" (19-20).

Now when the people saw that Krishna delayed getting down from the mountain, the people gathered together to Balarama, and Balarama said to them, "Break off the golden earrings which are in your ears and bring them to me." And he fashioned the gold and made a molded calf. Then they said, "This is your God, O Yadavas, that brought you out of the land of the seafarers."

So it was, as soon as Krishna came near the camp, that he saw the calf and the dancing. So Krishna's anger became hot. Then he took the calf, burnt it in fire, and ground it to powder, and he scattered it in the water and made the Yadavas drink it. Now when Krishna saw that the people were unrestrained then Krishna said, "Whoever is on the Lord's side, let him come to me." And all the Yadavas gathered themselves together to him. And he said to them, "Let every man kill his brother, every man his companion, and every man his neighbour." And about three thousand men of the people fell that day (32).

(Leviticus)

Now the Lord spoke to Krishna, "Speak to the Yadavas, 'You shall kill the bull before the Lord and the priests, Balrama's sons, shall burn all on the altar as a burnt sacrifice, and offering made by fire a sweet aroma to the Lord (1).

'According to the doings of the land of Sind, where you dwelt, you shall not do; and according to the doing of the land of Jordan, when I am bringing you, you shall not do, you shall observe my judgements and keep my ordinances.

'None of you shall approach anyone who is near of kin to him, to uncover his nakedness.

'You shall not approach a woman to uncover her nakedness as long as she is in her

customary impurity. You shall not lie carnally with your neighbour's wife. You shall not lie with a male as with a woman. Nor shall you mate with a beast (18).

"The man who commits adultery with another man's wife, the adulterer and the adulteress, shall surely be put to death' " (20).

(Deuteronomy)

Now Krishna said to the son of the Iranian, Krishna's father-in-law, "We are setting out, come with us," and he said, "I will not go, but I will depart to my own land and to my kinsmen." So Krishna said, "Please do not leave, inasmuch as you know how we are to camp on the wilderness, and you can be our eyes" (10).

So Krishna sent them to spy out the land of Jordan. So they departed and came back and said, "It truly flows with milk and honey, and this is its fruit. Nevertheless the people who dwell in the land are strong, the cities are fortified and very large; Moreover we saw the descendants of Uttama Manu's daughter there. We are not able to go up against the people, for they are stronger than we" (13). And all murmured against Krishna and Balarama. Then the Lord said, "The carcasses of you who have murmured against me shall fall in this wilderness. And your sons shall be sheperds in the wilderness forty years untill your carcasses are consumed in the wilderness" (14).

Now Brahma said, "The priest shall take cedar wood and hysop and scarlet, and cast them into the midst of the fire burning the heifer. Then the priest shall wash his clothes, he shall bathe in water and afterward he shall come into the camp. He who touches the dead body of anyone shall be unclean seven days. He shall purify himself with the water on the third day and on the seventh day; then he will be clean" (19).

And Brahma said to the Krishna, "Take Balarama and his son, and bring them upto Mount Hor." So Krishna did just as Brahma commanded, and they went upto Mount Hor in the sight of all congregation. Krishna stripped Balarama of his garments and put them on his son; and Balarama died there on the top of the mountain. Then Krishna and Balarama's son came down from the mountain (20).

Then Brahma spoke to Krishna saying, "Go up this mountain of Abarim, Mount Nebo, which is in the land of Moab, across from Jericho, view the land of Canaan, and die on the mountain which you ascent, and be gathered to your people, just as Balarama your brother died on Mount Hor and was gathered to his people."

(Mathew)

(Christ and Mohammad)

The books of genealogy of Jesus Christ, the son of David, the son of Rama.

Now the birth of Christ ws as follows : After his mother Mary was bethrothed to Joseph, before they came together, she was found with the child (1). Joseph took the young child and his mother by night and departed for Egypt. Then he took the young child and his mother and came into the land of Israel (2).

Then Jesus was led up by the Sprit into the wilderness to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. Now Jesus went about all Galilee teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds

of sickness and all kinds of disease among the people. And great multitudes followed him. And seeing the multitudes, he went up on a mountain and taught them saying:

"Blessed are those who hunger and thirst for righteousness.

"Blessed are the merciful.

"Blessed are the pure in heart.

"Blessed are those who are persecuted for righteousness' saked.

"Rejoice, for great is your reward in heaven.

"You have heard that it was said 'An eye for an eye and a tooth for a tooth.' But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

"When you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place" (5-6).

Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the moneychangers and the seats of those who sold doves. And He said to them, "It is written, my house shall be called a house of prayer, but you have made it a 'den of thieves' " (21).

(John)

The law was given through Krishna but grace and truth came through Jesus Christ (1).

And they said to him, "Teacher, this woman was caught in adultery, in the very act. Now Krishna in the law commanded us that such should be stoned, but what do you say?"

So when they continued asking him, He raised himself up and said to them, "He who is without sin among you, let him throw a stone at her first" (8).

Legend

Aravalli = Hasilah

Bahawalpur = Ur

Balarama = Aaron

Bharata = Nahor

Brahma = Lord God = Angel of the Lord

Citrus Tree = Tree of Good and Evil

Sambar Lake = Cush

Dasaratha = Terah

Desalpur = Egypt = Gegar

Dhruva = Cain

Dwarka = Raamses

Hakra = Ai

Harappa = Gomorrah

India = Shinar

Indra = Reuel

Indus = Jordan

Iran = Midian

Iranian = god

Jordan = Canaan

Kalibanga = Haran

Kalindi = Zipporah

Karachi = Pithon = Etham

King = Pharoah

Krithar = Bethel = Beersheba = Canaan =

Kirjath Arba

Kot Diji = Egypt

Krishna = Moses

Kush = Issac

Lakshmana = Lot

Lav = Ishmail

Lord God = Brahma

Luni = Euphrates

Mandavi = Milcah

Manu = Adam

Mohanjodaro = Sodom

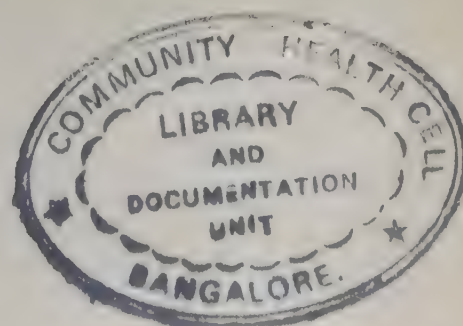
Pushkar = Eden

Rama = Abram

Ravana = Abimelech

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Sarasvati = Pishon
Seafarer = Egyptian
Shatrughana = Haran
Sita = Sarai
Sind = Negev

Siva = Abel
Yma = Eve
Uttama Manu = Arak
Yadava = Hebrew = Levi = Israel

—*Holy Bible*, The New King James Version, Thomas Nelson Publishers, New York, 1985.

13 Koran

(Devi)

He raised the heaven high and fashioned it, giving darkness to its night and brightness to its day. After that He spread the earth, and, drawing water from its depth, brought forth its pastures. He set down the mountains for you and your cattle to delight in (79:24).

He created you from a single being, then from that being He created its mate (39:5).

I swear that your God is One. The Lord of the heavens and earth and all that lies between them : the Lord of the Eastern Regions (37:1).

(Manu)

We made a covenant with Manu, but he forgot and showed himself lacking in steadfastness. And when we said to the angels: Prostrate yourselves before Manu, they all prostrated themselves except Siva, who refused.

"Manu," we said, "Satan is an enemy to you and to your wife. Let him not turn you out of Pushkar and plunge you into affliction. Here you shall not hunger or be naked; you shall not thirst, or feel scorching heat."

But Siva whispered to him, saying: "Shall I show you the tree of immortality and an everlasting kingdom?"

They both ate of its fruit, so that they beheld their nakedness and began to cover themselves with leaves. Thus Manu disobeyed his Lord and went astray.

Then his lord had mercy on him. "Go hence," He said, "and may your off spring be enemies of each other" (20:115).

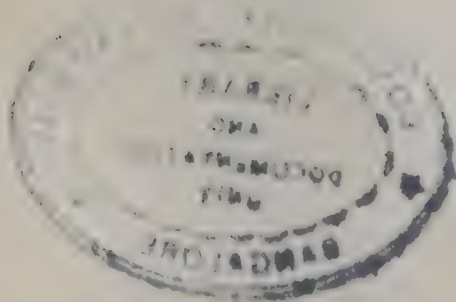
We had sent down for them abundant water from sky and gave them rivers that rolled at their feet. Yet because they sinned we destroyed them all and raised up other generations after them (6:6).

(Rama)

Rama said to his father and to his people: "What are these images to which you are so devoted?"

They replied "Our father worshipped them."

"Know then," he answered, "I will overthrow your idols as soon as you have turned your backs."



He broke them all in pieces, except their supreme God.

"Who has done this to our dieties?" asked some, "He must surely be a wicked man."

Others replied: "We have heard a youth called Rama speak of them."

They said, "Bring him here in sight of all the people, that they may act as witnesses."

"Rama," they said, "Was it you who did this to our dieties?"

"No," he replied, "It was their chief who smote them. Ask them, if they can speak."

Thereupon they turned their thoughts to their own folly. But they soon returned to unbelief and said to Rama, "You know they cannot speak."

He answered, "Would you then worship that, instead of Brahma, which can neither help or harm you? Shame on you and your idols! Have you no sense?"

They cried, "Burn him and avenge your gods, if you must punish him."

"Fire," We said, "Be cool to Rama and keep him safe."

They sought to lay a snare for him, but they themselves were ruined. We delivered him and Lakshmana and brought them to the land, we had blessed for all mankind (21:46).

Lakshmana believed in him. He said, "I will go where Brahma has bidden me" (29 : 25).

And we sent forth Lakshmana to his people. He said to them: "You commit indecent acts. You lust after men and assault them on your highways. You turn your very gatherings into orgies."

But his people's only reply was, "Bring down Brahma's scourge upon us, if what you say be true."

Rama said, "Lord, make this a land of safety. Preserve me and my descendents from serving idols."

"Lord, I have settled some of my offspring in a barren valley near your sacred house. Put in hearts of men kindness towards them, and provide them with earth's fruits, so that they may give thanks" (14:32).

Have you heard the story of Rama's guests? He grew afraid of them, but they said, "Have no fears," and told him that he was to have a son blessed with wisdom.

His wife came crying, "Surely I am a barren old woman," she said.

"Such is the will of your Lord," they replied.

"Messengers," said Rama, "What is your errand?"

They replied, "We are sent forth to a wicked nation, so that we may bring down on them a shower of clay-stones marked by your lord for the destruction of the sinful" (51:28).

And when our messengers came to Lakshmana, he grew anxious about them, for he was unable to offer them protection. They said, "Lakshmana we are the messengers of your Lord : they shall not touch you. Depart with your kinsfolk in the dead of the night and let none of you turn back. As for your wife, she shall suffer the fate of others" (11:76).

We bestowed wisdom on Lakshmana, saying : "Give thanks to Brahma."

Lakshmana said, "My son, serve no other God instead of Brahma. My son, be steadfast in prayer, enjoin justice, and forbid evil. Do not treat men with scorn, nor walk proudly on the earth" (31:12).

(Krishna)

Krishna said, "I will journey on untill I reach the land where the two seas meet, though I may march for ages (18:57).

We revealed to Krishna's mother, "Put him down to reiver." It was decreed that the King's

household should take him up (28:1).

One day he entered the town and found two men fighting. The Yadavas appealed for Krishna's help against his enemy. So that Krishna struck him with his first and killed him (28:14).

Next Morning, some one came running, "Krishna," he cried, "The elders are plotting to kill you. Fly for your life, if you will heed my counsel!" He went away in fear (28:19).

When he came to the well of Iran he found two women who were keeping back their sheep. Krishna watered for them their sheep and then retired to the shade. And when Krishna went and recounted to the women's father his story, the old man said: "Fear nothing. You are now safe from those wicked men. I will give you one of my daughters in marriage if you stay for eight years in my service" (28:24).

And when he fulfilled his term and was journeying with his folk, Krishna descried a fire on the mountain-side. When he came near, a voice called out to him, "Krishna, I am Brahma, the Lord of creation. The king and his people are evildoers. Set forth. You shall surely triumph" (28:35).

And when Krishna came to them with our signs, they said, "This is nothing but deceitful magic." "Nobles," said the King, "Make me, Kamsa, bricks of clay and build me a tower that I may climb to the God of Krishna." But our vengeance overtook them and we cast them into the sea (28:39).

We gave scriptures to Krishna but his people disagreed about them (11:110).

Brahma said, "We proved your people in your absence, but the wise men have led them astray." Krishna went back to them. They replied, "We failed you through no fault of ours. We were made to carry the peoples' trinkets and throw them into the fire. The wise men did the same, and forged a calf for them, an image of a calf with a hollow sound."

Cried Krishna, "Behold this Idol which you have served with such devotion. We will burn it to cinders and scatter its ashes over the sea" (20:97).

(Christ and Mohammad)

And you shall recount the story of Mary: how she left her people and betook herself to a solitary place to the east.

We sent to her our spirit in the semblance of a fullgrown man. And when she saw him she said, "May the merciful defend me from you! If you fear the Lord, leave me and go your way."

"I am the messenger of your Lord," he replied, "and have come to give you a holy son."

"How shall I bear a child," She answered, "When I am a virgin, untouched by man?"

"Such is the will of your lord," he replied. Thereupon she conceived him, and retired to a far-off place.

Carrying the child, she came to her people (19:22).

Such was Jesus, the son of Mary. That is the whole truth (19:29).

This book is not to be doubted. It is a guide for the righteous, who have faith in the unseen and are steadfast in prayer; who bestow in charity a part of what We have given them; who trust what has been revealed to you and to others before you, and firmly believe in the life to come (2:1).

Say : "Can any of your idols guide yu to the truth? Brahma can guide you to the truth. Who is more worthy to be followed: He that can guide to the truth or he that cannot and is himself in need of guidance?" (10:34).

Brahma is the first and the last, the visible and the unseen (57:17). Brahma is the most high, the Supreme One. As for those that serve other masters beside him, Brahma himself is watching over them. You are not accountable for what they do (42:1).

Those who surrender themselves to Brahma and accept the true faith; who are devout, sincere, patient, humble, charitable, and chaste; who fast and are ever mindful of Brahma, on these Brahma will bestow rich reward (33:33).

Those who are neither extravagant nor niggardly but keep the golden mean; who invoke no other god besides Brahma; who do not commit adultery; who do not bear false witness...These shall be rewarded with Paradise (25:61).

Their compatriot said to them, "Will you fornicate with males and leave your wives, whom Brahma has created for you? Surely you are great transgressors" (26:165).

The unbelievers deny Resurrection (64:3).

Legend

Brahma = Allah	Manu = Adam
Iran = Kirthar	Pushkar = Paradise
Kamsa = Haman	Rama = Abraham
King = Pharoah	Reformers = Samiri
Krishna = Moses	Siva = Satan
Lakshmana = Lot = Luqman	Yadava = Israelite

—N J Dawood, Trans., *The Koran*, Penguin, England, 1984.

14 Karl Marx

(Devi)

The first form of ownership is tribal ownership. It corresponds to the undeveloped stage of production at which a people lives by hunting and fishing, by the rearing of beasts or, in the highest stage, agriculture. In the latter case it pre-supposes a great mass of uncultivated stretches of land. The division of labour is at stage still very elementary and is confined to a further extension of the natural division of labour existing in the family. The social structure is, therefore, limited to an extension of the family patriarchal family chieftains, below them the members of the tribe, finally slaves (33).

—From *Fuerbach*.

(Manu)

Man only produces in order to own something for himself. The object of his production is the objectification of his immediate, selfish need. Man, in his wild, barbaric condition determines his production by the extent of his immediate need. In that condition man produces no more than what he needs immediately. The limit of his need is the limit of his production.

As soon as exchange occurs, there is an overproduction beyond the immediate boundary of ownership. But this overproduction does not exceed selfish need. Rather it is only an indirect way of satisfying a need. Production has become a source of income. While formerly need determined the extent of production, now the owning of the product, determines how far needs can be satisfied (277-8).

—From *Excerpt Notes of 1844*.

(Bharata)

The second form is the ancient communal and state ownership which proceeds specially from the union of several tribes into a city. We already find movable and immovable private property developing. The citizens hold power over their laboring slaves. The whole structure of society is based on this communal ownership. We already find the antagonism of town and country; and inside the towns themselves the antagonism between industry and maritime commerce. The class relation between citizens and slaves is now completely developed (33-34).

—From *Fuerbach*.

The colossal effects of simple cooperation are to be seen in the gigantic structures of the ancient Asiatics, Egyptians, & c. These oriental states have found themselves in possession of a surplus which they could apply to the works of magnificence or utility.

The labourers of an Asiatic monarchy have little but their individual bodily exertions, but their number is their strength, and the power of directing these masses gave rise to the palaces and temples, the Pyramids, and the armies of gigantic statues, of which the remains astonish and perplex us.

Cooperation, such as we find in the agriculture of Indian communities, is based on the one hand on ownership in common of the means of production and on the other hand on the fact that each individual has no more torn himself off from the navel string of his tribe or community, than each bee has freed itself from connexion with the hive (315-6).

—From *Capital Vol I*.

In most Asiatic fundamental forms the all-embracing unity which stands above all these small common bodies may appear as the higher or sole proprietor. It follows that the surplus product belongs to this highest unity. This type of common property can appear in two ways. The communal conditions such as irrigation systems, means of communication, etc., will then appear as the work of the higher unity. Cities in the proper sense arise by the side of these villages only where the location is particularly favourable to external trade.

Evolution of slavery, concentration of landed property, exchange, a monetary economy,

conquest, etc.—all these appeared to be compatible with the base. Considerable developments are thus possible within a given sphere. Individuals may appear to be great. But free and full development of individual or society is inconceivable here.

Among the ancients wealth does not appear as the aim of production. Wealth as an end in itself appears only among a few trading peoples who live in the pores of the ancient world like the Jews in medieval society (69-84).

—From *The Grundrisse*.

(Krishna)

What actually was the foundation of the Jewish religion? Practical need, egoism.

Hence the Jews' monotheism is actually the polytheism of many needs, a polytheism that makes even the toilet an object of divine law. The god of practical need and self-interest is money.

Money is the jealous god of Jews before whom no other god may exist. Money degrades all the gods of mankind and converts them into commodities. Money is the general self-sufficient value of everything.

That which is contained abstractly in the Jewish religion—contempt for theory, for art, for history, for man as an end in himself is the actual conscious standpoint and virtue of monied man (245-7).

—From *The Critique of Hegels Philosophy of law*.

(Christ & Mohammad)

In Italy the concentration of landed property and its conversion into grazing land brought about the almost total disappearance of the free population. The very slaves died out again and again, and had constantly to be replaced by new ones.

With the development of private property, we find here for the first time the same conditions which we shall find again, only with modern private property. On the one hand, the concentration of private property, on the other hand the transformation of the plebian small peasantry into a proletariat.

The last centuries of the declining Roman Empire and its conquest by the barbarians destroyed a number of productive forces: agriculture had declined, industry had decayed for the want of a market, trade had died out or had been violently suspended, the rural and urban population had decreased. Feudal property is based again on a community, but the directly producing class standing over against it is the enserfed small peasantry.

Thus the chief form of property during the feudal epoch consisted on the one hand of landed property with serf labour chained to it, and on the other of the labour of the individual with small capital commanding the labour of journeymen. The organisation of both was determined by the restricted conditions of production—the small scale and primitive cultivation of the land, and the craft type of industry (34-36).

—From *Fuerbach*.

Civil society achieves perfection only in the Christian world. Christianity makes all national, natural, moral, and theoretical relationships external to man and dissolves the human

world into a world of atomistic, mutually hostile individuals.

—From *Bruno Bauer*.

Nothing is easier than to give Christian ascetism a socialist tinge. Has not Christianity declined against private property, against marriage, against the state? Has it not preached in the place of these, charity and poverty, celibacy and mortification of the flesh, monastic life and mother church? Christian socialism is but the holy water with which the priest consecrates the heart burnings of the aristocrats (129).

—From *Manifesto of the Communist Party*.

(Adam Smith)

The feudal system of industry, under which industrial production was monopolised by closed guilds, now no longer sufficed for the growing wants of the new markets. The manufacturing system took its place. The guild master was pushed on one side by the manufacturing middle class. Meantime the markets kept ever growing, the demand ever rising. Even manufacture no longer sufficed. Thereupon steam and machinery revolutionised industrial production. The place of manufacture was taken by the giant, Modern Industry.

The bourgeoisie has put an end to all feudal idyllic relations. It has left remaining no other nexus between man and man than naked self-interest. It has drowned the most heavenly ecstasies of religious fervour. In place numberless indefeasible chartered freedoms, it has set up that single freedom—Free Trade.

The bourgeoisie has been the first to show what man's activity can bring about. It has accomplished wonders far surpassing Egyptian Pyramids, Roman aqueducts and Gothic cathedrals. The bourgeoisie has created more massive and more colossal productive forces than have all preceding generations together. Subjection of nature's forces to man, machinery, application of chemistry to industry and agriculture, steam navigation, railways, electric telegraphs, clearing of whole continents for cultivation, canalisation of rivers, whole populations conjured out of ground—what earlier century had even a presentiment that such productive forces slumbered in the lap of social labour? (109-113).

—From *Manifesto of the Communist Party*.

What constitutes the externalisation of labour?

First is the fact that labour is external to the labourer—that is, it is not part of his nature—and that the worker does not affirm himself in his work but denies himself, feels miserable and unhappy, develops no free physical and mental energy but mortifies his flesh and ruins his mind. The worker therefore, feels at ease only outside work, and during work he is outside himself. He is at home when he is not working and when he is working he is not at home. His work, therefore, is not voluntary, but coerced, forced labor. It is not the satisfaction of a need but only a means to satisfy other needs. Its alien character is obvious from the fact that as soon as no physical or other pressure exists, labour is avoided like the plague (391).

—From *The Holy Family*.

(Karl Marx)

History shows two opposite tendencies. Compare, e.g., the English factory legislation of over time with the English Labour Statutes from the 14th Century to well into the middle of the 18th. Whilst the modern Factory Acts compulsorily shortened the working-days, the earlier Statutes tried to lengthen it by compulsion. Hence it is natural that lengthening of the working day, which capital, from the middle of the 14th to the end of the 17th century, tries to impose by state-measures on adult labourers, approximately, coincides with the shortening of the working-day which, in the second half of the 19th century, has here and there been effected by the state to prevent the coining of children blood into capital (257-8).

—From *Capital* Vol I.

The development of productivity reveals itself in two ways: First, the reduction of necessary labour-time required for the reproduction of labour-power. Secondly, in the decrease of the number of labourers generally employed to set in motion a given capital. The rate of surplus-value rises and the number of labourers falls. However, the compensation of the reduced number of labourers by intensifying the degree of exploitation has certain insurmountable limits. With the development of the capitalist mode of production, therefore, the rate of profit falls while its mass increases with the growing mass of capital employed.

The purposes of capitalist production is self-expansion of capital, i.e., of profit. As soon as capital would have grown in such a ratio to the labouring population that working time could not be expanded any further, there would be absolute over production of capital, i.e., the increased capital would produce no more profit than the capital before its expansion. Then there would be a step and sudden fall in the general rate of profit.

The competitive struggle would begin because of the fallen rate of profit. A portion of the old capital now has to lie unused. The competitive struggle would decide which part of it would be particularly affected. So long as things go well competition effects an operating fraternity of the capitalist class so that each shares in the common loot in proportion to the size of his investment. But as soon as it is no longer a question of sharing profits, but of sharing losses, every one tries to reduce his own share to a minimum and to shove it off upon another. The antagonism between each individual capitalist's interests and those of the capitalist class as a whole, then come to the surface. The market causes an immense contraction of prices. Since definite price relations govern the process of reproduction, the latter is halted and thrown into confusion by the general drop in prices. The confusion and stagnation paralyses the function of money as a medium of payment. The chain of payment obligations due at specific dates is broken in a hundred places. The confusion is augmented by the attendant collapse of the credit system and leads to violent and acute crisis.

The stagnation of production would have laid off a part of the working-class and would thereby have placed the employed part in a situation where it would have to submit to a reduction in wages even below the average. The fall in prices would have driven every capitalist to increase the productivity of labour, to lower the proportion of variable to constant capital, and thereby to release some labourers. Therefore a rift must ensue between the limited dimensions of consumption under capitalism and a production which forever

tends to exceed this immanent barrier (247-56).

—From *Capital* Vol III.

As soon as exchange occurs, production become a source of income, I have produced for myself and not for you, just as you have produced for yourself and not for me. Our mutual production means nothing for us as human beings. *Human nature* is not the bond of our production for each other. My social relationship with you is just plain deception. Mutual pillaging is its base.

Suppose we had produced things as human beings :

(1) In my production I would have objectified my individuality; I shall have experienced the joy of knowing my personality. (2) In your use of my product I would have had the satisfaction that my work satisfied a human need. (3) I would have been affirmed in your thought as well as your love. (4) I would have realised my true human nature. Our productions would be so many mirrors reflecting our nature (278-81).

—From *Excerpt Notes of 1844*.

—Feurbach, Opposition of the Materialistic and Idealistic Outlook, in, *The German Ideology*, Progress, Moscow, 1968.

—*Excerpt Notes of 1844*, in, *Writings of Young Marx on Philosophy and Society*, Loyd D Easton, Ed., Anchor, New York, 1967.

—*Capital*, 3 Vol, Progress, Moscow, 1971.

—*Grundrisse*, in Eric J Hobsbawm, Ed., *Pre-Capitalist Economic Formations*, International Pullishers, New York, 1966.

—Bruno Baruer, in Loyd Easton, Ed., as above.

—*Manifesto of the Communist Party*, in, *Selected Works*, Vol. I, Progress, Moscow, 1973.

—*The Holy Family*, in Loyd D Easton, Ed., as above.

15 Adam Smith

No regulation of commerce can increase the quantity of industry in any society beyond what its capital can maintain. It can only divert a part of it into a direction into which it might not otherwise have gone; and it is by no mean certain that this artificial direction is likely to be more advantageous to the society than that into which it would have gone of its own accord.

Every individual is continually exerting himself to find out the most advantageous employment for whatever capital he can command. It is to his own advantage, indeed, and not that of the society, which he has in view. But the study of his own advantage naturally, or rather necessarily, leads him to prefer that employment which is most advantageous to the society.

As every individual, therefore, endeavours as much as he can both to employ his capital in the support of domestic industry, and so to direct the industry that its produce may be of the greatest value; every individual necessarily labours to render the annual revenue of the society as great as he can. He generally, indeed, neither intends to promote the public interest nor knows how much he is promoting it. By preferring the support of domestic to that of foreign industry,

he intends only his own security; and by directing that industry in such a manner as its produce may be of greatest value, he intends only his own gain and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it. I have never known much good done by those who affected to trade for the public good.

—From *An Inquiry Into the Nature and Extent of the Wealth of the Nations* Book IV. Ch II in *Selected Readings in Modern Economics*, Asher Issacs, Ed., Dryden, New York, 1952.

16 John Maynard Keynes

(Adam Smith)

Consumption—to repeat the obvious—is the sole end and object of all economic activity. Opportunities for employment are necessarily limited by the extent of aggregate demand. Aggregate demand can be derived only from present consumption or from present provision for future consumption. The consumption for which we can profitably provide in advance cannot be pushed indefinitely into the future. We cannot, as a community, provide for future consumption by financial expedients but only by current physical output. In so far as our social and business organisation separates financial provision for the future so that efforts to secure the former do not necessarily carry the latter with them, financial prudence will be liable to diminish aggregate demand and thus impair well being as there are many examples to testify. The greater, moreover, the consumption for which we have provided in advance the more difficult it is to find something further to provide for in advance, and the greater our dependence on present consumption as a source of demand. Yet the larger our incomes the greater, unfortunately, is the margin between our incomes and our consumption. So failing some novel expedient, there is, as we shall see, no answer to the riddle, except that there must be sufficient unemployment to keep us so poor that our consumption falls short of our income by no more than the equivalent of the physical provision for future consumption which it pays to produce today.

Or look at the matter thus. Consumption is satisfied partly by objects produced currently and partly by objects produced previously, i.e., disinvestment. To the extent that consumption is satisfied by the latter, there is a contraction of current demand, since to that extent a part of current expenditure fails to find its way back as a part of net income. Contrariwise, whenever an object is produced within the period with a view to satisfying consumption subsequently, an expansion of current demand is set up. Now all capital investment is destined to result, sooner or later, in capital-disinvestment. Thus the problem of providing that new capital investment shall always outrun capital disinvestment sufficiently to fill the gap between net income and consumption presents a problem which is increasingly difficult as capital increases. New capital-investment can only take place in excess of current capital-disinvestment if future expenditure on consumption is expected to increase. Each time we secure today's equilibrium by increased investment we are aggravating the difficulty of securing equilibrium tomorrow. A diminished propensity to consume today can only be accommodated to the public advantage if an increased propensity to consume is expected to exist some day. We are reminded of "The Fable of the

Bees"—the gay of tomorrow are absolutely indispensable to provide a *raison d'être* for the grave of today (3145).

Ancient Egypt was doubly fortunate and doubtless owed to this its fabled wealth, in that it possessed two activities, namely, pyramid-building as well as the search for precious metals, the fruits of which, since they could not serve the needs of man by being consumed, did not stale with abundance. The Middle Ages built cathedrals and sang dirges. Two Pyramids, two masses for the dead, are twice as good as one; but not so two railways from London to York. Thus we have no such easy escape from the sufferings of unemployment. We have to accept them as an inevitable result of applying to the conduct of the State the maxims which are best calculated to "enrich" an individual by enabling him to pile up claims to enjoyment which he does not intend to exercise at any definite time (355-6).

—John Maynard Keynes, *The General Theory of Employment Interest and Money*, Harcourt Brace, 1935, in Asher Issacs, Ed., *Selected Readings in Modern Economics*. Dryden, New York, 1952.

CHAPTER III

ANCIENT MYTHOLOGY

1 Iraq

(Devi)

Before Gods came into existence the mankind had no knowledge of bread and nourishment, no knowledge of clothing to clothe themselves, they ate plants as do sheep, drank water from ditches (62).

(Manu)

The Lord Manu in order to bring forth what was useful,
The Lord whose decisions are unalterable,
Manu, who brings up the seed of the 'land' from the earth,
Planned to move away heaven from earth,
Planned to move away earth from heaven (59).

Goddess Devi was mother of Manu, the god who will organise the world of men (58).

Pushkar was 'the place where the sun rises' (62). Pushkar was destined to witness the birth of life when it was created by Manu and Sarasvati, his wife. Until then nothing existed, not even water. It was the task of Sarasvati to ask the god to create life giving waters :

Father Manu answers Uma his daughter:

'Let the Sun-god in a day'
From the mouth when issues the water of the earth,
Bring sweet water from the earth (59).
And the sun did so.

Pushkar received the waters that enabled her 'to drink the waters of plenty' :

Let thy well of bitter water become a well of sweet water,
Let thy furrowed fields and farms bear thee grain,
Let thy city become the bank-quay house of the land (59).

The act of creation was performed alone and unaided by Manu when he fertilised the swampy land with his own seed. Then followed union with his wife. The first child of divine couple was the goddess Uma, by whom Manu then had another daughter, by whom in turn he had another goddess.

There are numerous indications that Manu was a deity foreign to Iraq proper and the purpose was to establish Manu as the organiser of the world and the founder of divine and human institutions; it was he who ensured order in the world and regulated earthly activities from irrigation to ploughing, from weaving to cattle raising.

Legend

Devi = Nammu

Pushkar = Dilmun

Uma = Ninsikilla = Nimmu

Manu = Enki

Sarasvati = Virgin

— Pierre Grimal, *World Mythology*, Hamlyn, London, 1973.

2 China

(Devi)

Under the impulse of a pre-existing supreme principle, chaos divided into two active categories, and as a result of their conflicting and complementary interaction all things and all beings in the universe gradually formed and took their place, beginning with the sky and the earth (273).

In one passage they seem to be spoken of as two gods who arose from chaos and had the task of managing the earth and the sky respectively (273).

Then Sarasvati shaped mankind out of yellow earth. But as this work was too fatiguing and time consuming, she trailed a rope in the mud, removed it and created men. Noble men and rich men were created from the yellow earth, and poor and the lowly people were made from the mud covered rope (275).

In India a lake on a mountain-top was worshipped as a holy place. It was called the 'Navel of the Sky'. It was probably the centre of heaven and earth for the local people, the support for the cosmic axis (276).

There is not one but ten suns, which appear in turn in the sky. They make their journey on a chariot drawn by six horse dragons, and the charioteer is a woman, their mother. The chariot emerges from the valley of light in the far east of the world, which is bordered by a lake and a gigantic tree (277).

Of the cardinal mountains, Ajmer in the east was the origin of things and beings, source and master of life.

Mountain Pushkar was in the west of the world. Anything beyond it was inaccessible. It was said to be extremely high. The approach to it was protected by mysterious thin water, where nothing could float, or else by red water, which encircled the mountain three times before returning to its source. Anyone who drank of it obtained immortality.

Pushkar was the source of the Luni, or the source of four great rivers including the Luni, which flowed in four directions (excluding north).

(Manu)

Sarasvati was not alone in stone sculptures. She and Manu were shown together and he too had a serpents tail. These tails intertwined thus joining them together. In ancient references Sarasvati always seems to be alone. Sarasvati was sometimes introduced as the wife of Manu, sometimes as his younger sister. Once Sarasvati had invented the rules of marriage and was

depicted joined to Manu, she was clearly his wife. Might she not be his sister at the same time?

Many flood myths featured an incestuous couple, a brother and a sister, who become the ancestors of the new generation of men, and Manu and Sarasvati are sometimes associated with such couples (286).

Legend

Ajmer = Tai shan
India = Tsi Country
Luni = Yellow River

Manu = Fu-Hsi
Pushkar = Kun-Lun
Sarasvati = Nu-Kua

— Pierre Grimal, *World Mythology*, Hamlyn, London, 1973.

3 Egypt

(Devi)

In the beginning there was nothing but immense chaos thought to be an ocean or shapeless magma containing nonetheless, potential life. In this chaos there had been a conscious principle in existence since antiquity began, the god Manu, whose name, meaning 'the Whole', 'The Complete', emphasised his abstract and somewhat metaphysical nature (30).

(Manu)

Manu succeeded in fertilising himself and in producing the first divine couple, Manu and Sarasvati. Manu was personification of the air, in the sense of the void, and also in the sense of life giving substance, whereas his consort, Sarasvati, represented the moisture in the atmosphere.

A second divine couple derived from the first, and consisted of Manu, the earth god, and Uma, the sky goddess. At this point Sarasvati came between Manu and Uma and raised the body of the sky goddess Uma above that of the earth god Manu, henceforth playing his part as the atmosphere.

(Indra)

Two couples were born from the union of Manu and Uma; Uttanpada and Suniti, and Indra and Indrani (31). The god Manu, the bearer of the double crown, has transferred his powers to his son Uttanpada. The latter with the help of his sister-wife, Suniti, commences his reign, he takes to his heart the cause of humanity and their well being, spreading most useful knowledge among them—knowledge of agriculture, vine-growing and the arts (35). However, his brother Indra becomes jealous of the young king's success and power, and seeks to destroy him. At a feast to which Uttanpada is invited, his brother succeeds in shutting him up in a chest, which he then casts into the river. Suniti at once institutes a search for the chest and finally finds it hidden inside the trunk of a tree.

Once again Indra manages to get hold of the body of Uttanpada; He cuts it up into fourteen pieces, which he scatters throughout the land. Suniti puts together various part sof her husband's

body, with the exception of the phallus and creates the first mummy.

Shortly after the death of her husband, Suniti takes refuge in the marshes of the delta and there gives birth to a son, Dhurva (30).

When the Uttanpada left the earthly world, two gods laid claim to the throne of Kalibanga, the first, Indra was violent and perfidious deity who had assassinated his brother in order to seize power; the other Dhurva was the posthumous son of Uttanpada, whom his mother, Suniti had brought up in a remote corner of the delta (46).

But the dispute had to be settled by a divine tribunal. It was presided over by Manu. The majority of the gods in the tribunal were in favour of Dhurva, but Manu did not concur with the opinion of his peers for the fear of bringing down on his own head the wrath of Indra, the latter's power terrifies him, especially as Indra is the accredited protector of the solar barque (46).

Suniti, in the course of conversation cleverly traps Indra so that he admits that a direct descendant has a greater right to the throne than any other claimant. Manu now convenes the tribunal on the Eastern shore and confers the crown on Dhurva.

However, Indra, pretending to be sincerely reconciled, invites him to a banquet with him; but this overture on the part of Indra also ends in treachery. Dhurva, with the aid of his mother, is quick to avenge himself by playing the same sort of trick in return (48).

Manu has Indra brought before him in chains and forces him to admit Dhurva's exclusive right to the royal crown. Thereupon Dhurva is installed on the throne. As for Indra his consolation is to be allowed to howl in the sky as god of storms (49).

Legend

Dhurva = Horus
Indra = Seth
Indrani = Nepthys
Kalibanga = Egypt
Manu = Geb = Atum

Sarasvati = Tefnut = Shu
Suniti = Isis
Uma = Nut
Uttanpada = Osiris

— Pierre Grimal, *World Mythology*, Hamlyn, London, 1973.

4 Babylon

(Devi)

When the sky had been separated from the earth,
Constant and remote twins,

When the mother of the gods had been created,

When the earth was created and fashioned,

And the destinies of the sky and the earth fixed,

When ditches and canals had received their proper course,

And the banks of Ghaggar and Indus had been established,

The high gods asked themselves : 'What are we going to do now, what are we going to create?' Thereupon they decided to create humanity (68).

(Manu)

The creation of man is said to be the work of Brahma :
Indra, then,
Is resolved to fashion artful works.
Opening his mouth, he addressed Brahma
To impart the plan he had conceived in his heart :
'Blood I will mass and cause bones to be.
I will establish a savage, "Manu" shall be his name,
Verily, savage man I will create' (67).

(Indra)

In the beginning were the waters, the sweet water Dhruva and the salt water, Ila, the sea, as yet unseparated and with nothing to disturb them.

Ila and Dhruva were disturbed by the noise made by the Iranians, 'Their behaviour pains me,' Dhruva says. 'By day I can not rest, by night I can not sleep. I want to destroy them, put an end to their comings and goings' (65).

Then joined issue Ila and Indra, wisest of gods.

They strove in a single combat, locked in battle. The lord spread out his net to enfold her. The Evil Wind, which followed behind, he let loose in her face. When Ila opened her mouth to consume him, He drove in the Evil Wind that she close not her lips; As the fierce winds charged her belly; Her body was distended and her mouth was wide open. He released the arrow, it tore her belly; It cut through her insides splitting the heart. Having thus subdued her, he extinguished her life. He cast down her carcass to stand up on it.

Indra defeated 'Ila's band', her army of demons. He bound them and imprisoned them. Their leader was bound, and put in the ranks of dead gods. Then Indra went back to Ila's body.

He split like a shellfish into two parts:

Half of her he set up and ciled it as sky,

Pulled down the bar and posted guards.

He bade them to allow not her waters to escape,

He crossed the heavens and surveyed the regions.

He squired Dhruva's quarter, the abode of Uttanpada,

As the lord measured the dimensions of Dhruva,

Brahma, Visnu and Siva, he made occupy their places (66-67).

Legend

Brahma = Ea
Dhruva = Apsu
Ghaggar = Tigris
Ila = Tiamat
Indra = Marduk

Indus = Euphrates
Iranians = Gods
Siva = Ansu
Uttanpada = Nudimmud
Visnu = Enlil

—Pierre Grimal, *World Mythology*, Hamlyn, London, 1973.

5 Palestine

(Manu)

The Palestinian pantheon was presided over by Manu, 'the supreme god'.

He was the father of innumerable gods, 'the father of men' and the creator of created things.

He dwelt in a mysterious and far away place, 'at the source of the rivers, in the hollow of the abysses.'

* Manu is seen standing by the sea, where he charms two women because of the size of his 'hand' while a bird is being roasted the two women become his wives (187).

(Indra)

Prince Dhruva—his name means 'the sea', and he was also called the 'River Judge' has decided to build a house for Manu. He asks the assistance of the architect and artisan god Tavastr, the 'clever', who symbolises the wondrous civilisations beyond the sea, for 'India is his dwelling place, Iran his patrinomy'. This is the news they bring to Brahma. He seems to approve his son's plan and is ready to recognise Dhruva as king among gods disregarding the protests of Indra who is pretender to the divine throne and has been constantly evicted. But Dhruva becomes arrogant. Dhruva sends his envoys to the council of the gods to demand the surrender of Manu. On learning of the approach of the mission, the gods are seized with fear, and in consternation 'bow their heads upon their knees'. Manu makes them raise their heads.

Dhruva's envoys greet Brahma respectfully, and he tells them that he is ready to hand Manu over to them, but he warns them that they would be up against a strong man.

The obliiding Tavastr has forged two clubs for him, 'Chaser' and 'Driver' they are called, and they 'fly to Manu's hand like eagles'. With them Manu crushes his enemy's head.

Manu is a distinct divine personality with many facets. He had the epithet 'calf' or 'young bullock'. Living on the heights of Pushkar, he was a storm god. He was responsible for good harvest. Armed with the thunderbolt, he was in the last resort a god of war, who rose to the ranks of champion of the gods and in an almighty struggle conquered the place of honour among the gods (88).

Legend

Brahma = El

Dhruva = Yamm

India = Crete

Indra = Astar

Iran = Egypt

Manu = Baal

Pushkar = Tsaphon

— Pierre Grimal, *World Mythology*, Hamlyn, London, 1973.

6 Greece

(Devi)

In the beginning Devi, the Goddess of all things, rose naked from chaos, but found nothing substantial for her feet to rest upon, and therefore divided the sea from the sky, dancing lonely upon its waves.

She danced and rubbed the north wind between her hands and behold! the great serpent Manu. Devi danced to warm herself, wildly and more wildly, until Manu, grown lustful, coiled about those divine limbs and was moved to couple with her. So Devi was got with child (27).

Manu was the first man to appear, by lake Pushkar in India before even the Moon was (35-36).

These men were the so-called golden race, subjects of Manu, who lived without cares or labour, eating only acorns, wild fruit and honey that dripped from the trees, drinking the milk of sheep and goats, never growing old, dancing and laughing much; death, to them, was no more terrible than sleep. They are all gone now, but their spirits survive as genii of happy music retreats, givers of good fortune and upholders of justice.

(Manu)

Next came a silver race, eaters of bread, likewise divinely created. The men were utterly subject to their mothers and dared not disobey them, although they might live to be a hundred years old. They were quarrelsome and ignorant and never sacrificed to the gods but, at least, did not make war on one another (36).

The first man was Manu, ancestor of the Men; he sprang from the soil of Kalibanga, followed by certain others, whom he taught to make huts and feed upon acorns, and sew pig-skin tunics such as poor folk still wear (27).

The astrologers say that Manu, whom some call Brahma, set the universe in motion. Manu was double-sexed and golden-winged and, having four heads, sometimes roared like a bull or a lion. Night lived in a cave with him displaying herself in triad : Night, Order and justice.

Manu created earth, sky, sun, and moon, but the triple-goddess ruled the universe, until her sceptre passed to Agrasena (30).

According to the Men, the goddess Uma was born beside lake Pushkar in India, where she was found and nurtured by the three nymphs of India who dress in goat skins. As a girl she killed her playmate, Siva, by accident while they were engaged in friendly combat with spear and shield. She lived in the city of Kalibanga by the Indian river Ghaggar (44).

Some say that Uma had a father named Manu, a winged goatish giant, who later attempted to outrage her, and whose name she added to her own.

(Indra)

Next came a brazen race, who fell like fruits from the ash-trees, and were armed with brazen weapons. They ate flesh as well as bread and delighted in war, being insolent and pitiless men. Black death has seized them all (36).

Visnu, Siva, Brahma shook lots in a helmet for the lordship of the sky, sea and murkey

underworld leaving earth common to all. Visnu won the sky, Brahma the underworld, and Siva the sea (59).

Tavastr gave Visnu the thunderbolt, Brahma a helmet of harkness; and Siva a trident (40).

(Rama)

The fourth race of man was brazen too, but nobler and more generous, being begotten by the gods on mortal mothers. They fought gloriously in the seige of Lanka. These became heroes and dwell in the Kirthar fields (36).

(Krishna)

The fifth race is the present race of iron, unworthy descendents of the fourth. They are degenerate, cruel, unjust, malicious, libidinous, unfilial, treacherous (36).

Agrasena fathered the seafarers upon mother earth, after he had thrown his rebellious sons into the Indus backwaters, a gloomy place in the underworld. In revenge, Mother Earth persuaded the Yadavas to attack their father; and they did so, led by Kamsa, the youngest of the seven, whom she armed with a flint sickle. They surprised Agrasena as he slept and it was with the flint sickle that the merciless Kamsa castrated him, grasping his genitals with the left hand and afterwards throwing them, and the sickle too, into the sea.

The Yadavas then released the sons from the back-waters and awarded the severcignty of earth to Kamsa (37).

Kamsa married his sister Devki, but it was prophesised by Mother Earth, and by his dying father Agrasena, that one of his own sons would dethrone him. Every year, therefore, he swallowed the children whom Devki bore him.

Devki was enraged. She bore Krishna, her third son, at the dead of the night on a mountain, where no creature casts a shadow and having bathed him in river Hakra gave him to Mother Earth, by whom he was carred to shepards in Braj, and hidden in a cove. Mother Earth left him there to be nursed by Yasodha and her sister, both daughter of Ambadi. His food was honey, and he drank milk, with Balarama, his foster brother (39).

Around the infant Krishna's golden cradle, which was hung upon a tree (so that Kamsa might find him neither in heaven, nor on earth, nor in the sea) stood the armed Yadavas, Devki's sons. They dashed their spears against their shields, and shouted to drown the noise of his wailing, lest Kamsa might hear it from far off (40).

Krishna grew to manhood among the sheperds of Braj, occupying another cave; then sought out the seafarer who lived besides the ocean stream. On her advice he visited his mother Devki and asked to be made Kamsa's cup-bearer. Devki readily assisted him in his task of venegance; she provided the emetic potion, which the seafarer had told him to mix with Kamsa's honeyed drink. Kamsa, having drunk deep, vomited up Krishna's elder brothers and sisters. They sprang out unhurt and, in gratitude, asked him to lead them in a war against the seafarers, who chose the gigantic Jarasandha as their leader; for Kamsa was now past his prime (40).

The war lasted ten years, but, at last, Mother Earth prophesised victory to her grandson Krishna if he took as allies those whom Kamsa had confined the backwaters. So he came secretly to the backwaters, sought the old gaoleress, killed her, took her keys and having released them strengthened them with divine food and drink. After the three brothers Visnu, Brahma and Siva, had held a counsel of war, Brahma entered unseen into Kamsa's presence, to steal his weapons;

and while Siva threatened him with a trident and thus diverted his attention, Krishna struck him down with the thunderbolt. The three hundred-handed ones now took up rocks and pelted the remaining seafarers and a sudden shout from Balarama put them to flight.

Radha, the daughter of Kamsa and Devki was brought up by son of sheperds. Radha's twin brother Krishna courted her, at first unsuccessfully. She took pity on him only when he adopted the disguise of a bedraggled cuckoo, and tenderly warmed him in her bosom. There he at once resumed his true shape and ravished her, so that she was shamed into marrying him (50).

Legend

Agrasena = Uranus	Kirthar = Elysian
Ambadi = Melisseus	Krishna = Zeus
Astrologers = Orphics	Lanka = Thebes
Balarama = Goat-pan	Manu = Ophion = Eros = Alcomeneus =
Brahma = Hades = Phanes	Cronus = Pallas = Plesagus
Braj = Crete = Ida	Pushkar = Tritonis = Copias
Devki = Rhea	Radha = Hera
Devi = Erynome	Seafarers = Titans
Ghaggar = Triton	Shepards = Hycos
Hakra = Neda	Siva = Poseidon
India = Libya = Beotia	Tavastr = Cyclopes
Indus Backwaters = Tartarus	Uma = Athene
Jarasandha = Atlas	Visnu = Zeus
Kalibanga = Arcadia = Athenae	Yadavas= Euretes
Kamsa = Cronus	Yasoda = Artesia

— Robert Graves, *The Greek Myths*, Vol I, Penguin, 1960.

7 Rome

(Manu)

The worship of Brahma was introduced to the new city by Krishna.

Brahma was the god of beginnings. He presided over doors and gateways, and over the first hour of the day, the first day of the month and the first month of the year. He was represented as having two heads looking in opposite directions, and his symbols were keys and a door keeper's staff (178).

(Krishna)

A beautiful princess had been imprisoned by her uncle, an usurper, lest she might provide the senior branch of the family with an heir (the crown by right belonged to it). The girl, however, gave birth to a child inspite of his precaution and under the most mysterious conditions.

When the uncle learned that the princess had given birth to twins, he hastened to order that they should be abandoned in open country to be devoured by wild animals or to perish of cold and hunger. But his orders were disobeyed and the infants were left in a basket on the flood waters of Hakra, where they were miraculously saved; their frail craft was washed up at the foot of the Braj, and as the waters receded a she-wolf came out of the thickets, and lay down besides the two children; she warmed them and fed them on her own milk. When a shepherd came by, the beast departed.

The astonished shepherd took the infants home and handed them over to his wife to care for. So that the designs of the usurper were thwarted and Krishna and Balarama grew up in a shepherd's hut. On attaining manhood they dethroned their uncle, avenged their mother and taking with them a handful of volunteers, founded Dwarka in the very place where they had spent their infancy.

One day Krishna had assembled the senators to review the entire populace, a very violent storm suddenly broke; for a few moments there was total darkness, and when light returned Krishna had disappeared. The following day a man named Daruka told how he had seen Krishna on a roadway (182-3).

Legend

Balarama = Remus	Dwarka = Rome
Brahma = Janus	Hakra = Tiber
Braj = Palatine	Krishna = Romulus
Daruka = Julius	

— Pierre Grimal, *World Mythology*, Hamlyn, London, 1973.

CHAPTER IV

ARGUMENTS

1 Method

1 In reproducing the texts and ancient mythologies I have transposed the names of persons and places and introduced the names of similar characters and places of the Indian mythology and the modern names of the probable ancient locations. The purpose is to bring home the similarity in the various texts and mythologies. I do not wish to get into the debate whether the different persons were indeed the same in flesh and blood. Our purpose is to show the interplay between the rhythm of advance and spread and how great persons have reacted to it. For this purpose it suffices if similarity between the characters is established. That is all that this transposition aims to achieve.

While making the transpositions I have strictly restricted myself to the proper nouns. The text has not been touched.

2 We must grasp the necessity of interplay between the specific and the general. What we see specifically in a text may be opposed to the general situation. For example, the specific mention of Egypt in the Bible is opposed to the general circumstance of Egypt being a limestone culture. Now we have to examine each in the light of the other. Maybe Egypt itself is an earlier transposition. May be the word Egypt has acquired different meaning. May be the word Indus got philologically modified into Egypt. Simultaneously, we have to examine whether a baked brick culture is found in some parts of Egypt, if not the whole of it, and so on. Only by a dialogue between the specific and the general we may reach closer to the truth. My only submission is that the quest for truth cannot proceed with predetermined fixations.

3 I have not had any divine experience. I can neither confirm nor deny the divinity of the great persons. My submission is that a clear perspective on their material circumstance only adds to their divinity.

4 We have followed the following scheme of evolution of language :

- (i) Spoken: Stone Age.
- (ii) Cueniform: Proto Indo-Sumerian. Mother of Indus, Sumeric, Egyptian & Chinese. Evolved around 3500 BC in India. Use of Pictographs to communicate concepts. Inflected to modify meaning.
- (iii) Alphabetic: Proto Indo-European. Mother of Sanskrit, Avesta, Hebrew and Greek. Evolved around 1500 BC in Iran. Pictographs simplified from many hundreds to about 50 and began to represent sounds. They were combined to form words. Words were inflected to give meanings of verbs, genders, tense, etc.
- (iv) Analytic: Occurs separately. Greek to English, Sanskrit to Hindi; Hebrew to Arabic. Inflections removed and composite sentences are formed with separate verbs etc.

2 Chronology

The texts available to us are essentially silent about the historical period of the events that are portrayed therein. A greater problem is that the texts are not available to us in a historical sequence. Events that have taken place later are found in earlier chapters and vice-versa. Then they have been edited to suit the moods and philosophies of the intermediaries. The whole thing is jumbled up.

I have, therefore, followed the following approach to try to build a coherent picture :

1 **Metals:** We know from archeological studies that Bronze was smelted around 3000 BC and Iron around 1500 BC. Thus we have looked for technological breaks in the narratives.

2 **Climate:** Poleoclimatologists give us the following climatological scenario for the Indus civilisation (V.N. Misra, "Climate, a factor in the Rise and Fall of the Indus Civilization", in B.B. Lal and S.P. Gupta, ed., *Frontiers of the Indus Civilization*, Indian Archeological Society, New Delhi, 1984):

Before 8000 BC	: Extreme Aridity.
8000-7500 BC	: High rainfall. More than present.
7500-3000 BC	: Slight reduction in rains but still plentiful.
3000-1800 BC	: Very high rainfall.
1800-1500 BC	: Extreme aridity.
1500-Present	: Mild aridity.

We have looked for climatological references in the texts.

3 **Genealogy:** We have tried to maintain internal consistency in genealogy.

4 **Philosophy:** Since philosophy and social dictums are most likely to be edited by the intermediaries for propounding their ideas via established authorities, we have least relied upon philosophic evolution in building chronology. In fact, we have taken the liberty of deducing philosophy from the chronology as fixed with the help of above three parameters.

One may well disagree with our placings. We would like to submit that disagreeing with any one single placing, for example, the Rig Veda at 2000 BC instead of 3500 BC may appear quite plausible. But when we begin to place other events in proportional variation the problems begin to surface. For example, if Rig Veda is placed at 2000 BC; then when did Bharata build his empire? When did Rama desert Ayodhya? and so on. The point is that any constructive criticism of this scheme must be accompanied with an alternative placing for the whole sequence not just any single event. Such a critic would be most welcome.

3 Pushkar

Our identification of Pushkar as the seat of creation is based on the following :

- 1 The facts common to most memories of creation are (i) on a mountain; (ii) near a lake; (iii) the lake is artesian, i.e. water flows in all seasons out of the lake; (iv) four rivers emanate from the mountain. All these characteristics are seen in the Budha Pushkar lake which has been supplying its artesian water to the railway colony of Ajmer for a long time now.
- 2 The Iraqi mythology says that creation took place at Dilmum, the place where the sun rises. The import of this statement is that creation did not take place in Iraq itself but elsewhere, where the sun rises, i.e., eastward. The only eastward ancient civilisation is that of the Indus. The same theme is found in all other mythologies, including the Bible.
- 3 Indian mythology is full of references to Mount Meru or Sumeru where creation took place. The Pushkar mountains are also known as "Ajay Meru" or Ajmer, the present name of that area. Ancient Iraq was known as Sumer. This indicates that both civilisations are referring to one single location.

The difference is that while Sumeric civilisation dismisses "Dilmun" as a far away land and does not refer to it in its larger tapestry; the Indian mythology continually refers to all its personages visiting Mount Meru. These indicate an Indian location of Meru rather than West Asian.
- 4 The archeological remains before 7000 BC—the stone implements and baked earthen pots—found at Pushkar are at a distinctly higher level than elsewhere in India in the Stone Age.
- 5 The only temple to Brahma, the creator of the world, is located at Pushkar. Apparently, after the collapse of the Indus civilisation when the worship of Brahma was prohibited, a single exception was allowed to Brahma's highest temple at Pushkar.

4 The Puranas and the Indus Civilisation

We have before us a vast literature of the Jaina and Hindu purāṇas, the geography of which remains unexplained. Simultaneously we have the vast archeological remains of the Indus civilisation, the history of which remains unexplained. A civilisation spread across 2000 kilometres from Karachi to Kandahar to Lahore to Ajmer having more than a thousand known sites, the grandeur of some of which far surpass that of other contemporary civilisations; such a civilisation does not just disappear without a social legacy. We must therefore investigate whether the Puranic stories relate to the Indus civilisation.

It is notable that the Puranas are classified as "Smṛiti", i.e., memory. Memory of what? Memory of when? It is our hypothesis that the collapse of the Indus civilisation around 1500 BC and the eastward migration to the Ganges valley occurred simultaneously with the transition from the Cuneiform Indus script (and language?) to the Alphabetic Sanskrit. Thus, the memories could not be preserved in their original language.

Then we have to explain why these memories "deny" the Indus civilisation and Brahma.

Surely, the people who migrated from Indus to Ganges would have remembered the towns of Indus wherefrom they migrated and the Brahma that they used to worship. To find the motive for such wholesale editing of geography and obliteration of Brahma, we have to look at the beginning of the present Vikram Samvat at about 53 BC when Vikramaditya Shunga ruled over the Ganges valley and when the Vedas and Puranas were apparently edited Veda Vyasa. Vikram was a follower of the Rig Vedic tradition. Now, the Rig Veda was but a small event which dominated for a brief period, of say a century or so, in a long life of the Indus civilisation of about 6000 years (7500-1500 BC). Thus, in order to establish the primacy of the Veda it was necessary to deny the history of the Indus. This was done as follows :

- 1 The pre-Rama history was mythicised, Manu and Ayodhya in particular. Even Bharata's unification after which India gets its name was deleted.
- 2 The Puranas were declared to have followed from the Vedas. A Phrase "Veda-Sammat", i.e. "veda-acceptable" was added to the Puranas.
- 3 Brahma worship was trinitised with Vishnu's re-incarnations occupying the central place.
- 4 The Indus cycle of yugas, Krita (7500-3500 BC), Treta (3500-2000 BC), Dwapar (2000-1000 BC) and Kali (1000-100 BC) was made to re-start at Vikram Samvat 53 BC.
- 5 The geography which was necessary to be explained such as Rama's, were transposed to the Ganges—Hakra became Ganga and so on.

The Mahabharata Purana admits that the Vedas and Puranas were edited and that there was resistance among the people to its editing.

If one disagrees with these imputations, then it is to be explained how a civilisation as grand as the Indus collapsed without a legacy; and how a vast literature of the Puranas remains unlocated.

Even if one does agree that the Puranas relate to the Indus Civilisation one still has to explain how Rig Veda survived from the Indus while the original Puranas were lost. A close scrutiny will show that the Puranas were not lost—for example Manu Smriti is still available to us. The problem arises only because the more active of the Indus peoples migrated to the Ganges and they had a temperamental inclination towards Vedic activism in contrast to Brahmic ascetism. Thus Vedas were preserved more religiously in comparison to the Puranas.

5 Rig Veda and the Aryan Invasion

Most archeologists believe that there was an Aryan invasion in India. This belief arises from (i) the necessity to explain the warfare portrayed in the Rig Veda; (ii) the movement of the Central Asian Iranians 3000 BC-2000 BC; (iii) the collapse of the Indus Civilisation around 2000 BC and (iv) Philologically Rig Vedic Sanskrit was evolved between 2000-1000 BC. This scenario, whether at 3500 BC or at 2000 BC presumes that Indra led a band of horseback nomadic invaders from Iran and overwhelmed the pastoral Indus peoples.

There are following problems with this scenario :

- 1 Indra's genealogy is not purely Iranian. Indra's descent is from Indus king Chandra off Tara, wife of Brihaspati. Now Brihaspati might well have been of Iranian orientation, or even of Iranian descent or kinship. But even Brahhaspati was very much of the Indus. Nowhere do we find any reference to his having come from elsewhere. Thus Indra was son of the soil.

2 The technological advantage of Indra was the javelin forged by Travastr. Now if the supposed invasion took place at the beginning of Bronze Age around 3500 BC, then there is more evidence of Bronze within the Indus than in Iran; and if it took place at the beginning of iron age 2000 BC, then we must note that the first iron that was smelt was *inferior* in hardness to smelt Bronze and could not have given Indra any decisive advantage. Thus, the so-called invaders do not have any archeologically established technological advantage. In fact, the advantage lies with the Indus versus Iran.

3 The movement of Iranians around 3000 BC and again around 2000 BC only means 'movement'. It does not by itself mean warfare. If archeologists have extrapolated the Iranian pillage of Iraq 2000-1500 BC to the Indus, then it is merely an extrapolation without any material basis. And warfare or defeat is a political event that occurs frequently. It cannot be equated with a collapse of a civilisation.

4 The level of civilisation portrayed in the Rig Veda is much primitive compared to the other Puranic descriptions, including that in the Ramayana. The fermenting of sugarcane juice is eulogised as if it was the elixir of life. The finding of metal in the rocks is an event of great importance. There is virtually no description of the towns. These indicate that it relates to an nascent civilisation rather than a overgrown one as we may expect Indus at 2000 BC.

5 The climatic conditions portrayed in the Rig Veda are those of plentiful rains, for example, the myth where Sarama helps Indra trace the location of the Vrtra amidst the waters. Nowhere is there any indication of drought as one may expect at 2000 BC Indus.

6 The Rig Vedic Sanskrit *script* was evolved around 2000-1000 BC. This does not mean that the events of Rig Veda occurred around that time, just as the Puranas having been written in Hindi script at 600 AD does not mean that the events took place then. The events of 3000 BC were versed around 1500 BC, after the evolution of Proto-Indo European and subsequent Sanskrit. This may have been accomplished upon the resurgence of Vedic ideology upon the collapse of Brahmic Indus civilisation.

7 There is reference to the "Bharatas" in the Rig Veda. There may have been added during the versing of the Rig Veda.

6 Biblical Indus

The Bible mentions Abram's sojourn, his descendant's exchange, and Moses' exodus to have taken place from Egypt. Our hypothesis in favour of Indus is based on follows :

1 Biblical Egypt does not face invasion from outsiders. Its problems are internal. The Egyptian history, in its own words, is that of various invasion from West Asia. In contrast, Indian History, in its own words, is bereft of invasions, and therefore closer to Bible.

2 Egyptian mythology has no character resembling Abram or Moses. Indian mythology has Rama and Krishna with similar histories.

3 The Egyptian civilisation was a limestone brick civilisation. The Indus civilisation was a brunt brick civilisation. Moses' conflict started with burnt bricks.

4 The popular King James version of the Bible was compiled in 1611 AD. At that time the Indus civilisation was not known. Thus, while critically editing the various earlier manuscripts, the King James' theologians could not have even considered Indus as a possible home of Abram and Moses. Their choice, therefore, would *have had* to fall on Egypt. We have to reconsider the various original manuscripts before reaching a final verdict.

7 Buddha the Mahavira

It is our hypothesis that the Jaina Mahavira and the Buddhist Gautama were one and the same person. His followers split into two factions. The Jaina faction held that Siddhartha was the last in the long lineage of Jaina tirthankars. The Buddhist faction held that Buddha started a new system afresh without precedent. Our argument is based on the following :

- 1 Both were born in royal households in 6th century BC.
- 2 The wife of both was Yasodhara.
- 3 Both left house at an age around 28-30 years.
- 4 Both cut off their hair after leaving house.
- 5 Both gave away their lone cloth to a shepard.
- 6 Both rejected the fire worshippers and the ascetics.
- 7 Both travelled from their kingdom to Rajgir, Gaya, Varanasi, Rajgir and Papa (or Apapa) in the same sequence.
- 8 Both engaged in penance for twelve years with a break after six years.
- 9 Both had differences with the Nirgranthas.
- 10 Both preached the middle path of moderation.
- 11 Both died at or near Papa (or Apapa).
- 12 Both were known by the name Siddhartha.

Against all these similarities we do have some differences, such as, the name of the parents and their kingdom, the name of their child, the precise place of their death, the number and name of their disciples, etc. But in our opinion, it just does not happen that two persons with so many similarities traverse same path, engage in similar penance, preach similar philosophies and die at nearby places at the same times.

8 Ideology and Economy

At a particular moment in the long span of history, the advent of a particular technology takes place which shakes the fabric of the society to its most inner core. The first such event was the taming of the bull for agricultural work by Manu, known variously as Rishabha, the Bull, or Baal. He tamed animal power for the use of man. Thousands of years later, around 3500 BC, Tavastr smelted bronze and made it possible to fabricate arrows, shields, axes, ploughs, carts, boats and looms. The economy grew and the Bronze Age was heralded. Two thousand years later, around 1500 BC, Krishna and Arjuna along with the Kassite Iranians managed to smelt iron. The bottleneck of scarcity of copper was overcome and once again the economy grew to a still higher plateau. Three thousand years later in the 17th Century, Issac Newton formulated his laws of motion following which James Watt invented the steam engine. The limitation of energy

was suddenly broken and the Machine Age came into being. The harbinger of this advance is the scientist—Manu, Tavastr, Krishna and Newton respectively.

The technological advance is soon followed by the reformers advocating an “active” ideology as compared with the “ascetic” ideology that prevailed hitherto. The taming of the bull was followed by the great Manu establishing a separate class of businessmen to engage in trade and manufacture so that the increased production could be invested efficiently and the society could grow further. The smelting of Bronze by Tavastr was followed by the materialistic philosophy of Indra as embodied in the Rig Veda. Indra sought wealth and riches in a society that hitherto venerated dispossession. The smelting of iron was followed by the active philosophy of Sri Krishna which advocated that man ever engage in action. The steam engine was followed by Adam Smith who advocated that each individual pursuing his self-interest somehow led to the welfare of the society as a whole.

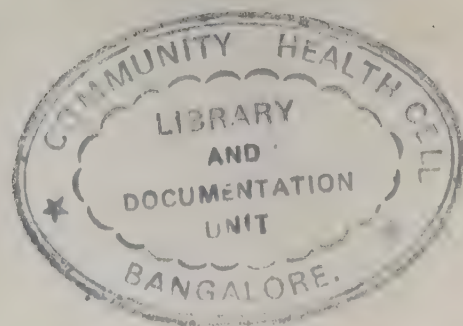
The new technology requires investment in its fructification. The investment initially comes from reduced consumption, particularly among the workers who are forced into wages even below subsistence levels. This releases a large proportion of the production for investment. The productivity grows with investment and the economy reaches hitherto unprecedented heights.

The new technology supported by an active ideology and investment in the economy, gives a decisive military advantage to the pioneers. They may then embark upon building an Empire. After establishment of the class of businessmen, the great Manu conquered the plains of Rajasthan and established the first kingdom at Kalibanga. After smelting of Bronze, King Bharata conquered the entire plains of the Ghaggar and the Indus and established the first Indian Empire. After the advent of iron, Ashoka established his Empire in Gangetic India and Caesar established the Roman Empire in Europe and West Asia. After the advent of the Steam Engine, England conquered almost the whole world from India to America.

The establishment of an Empire itself lays the basis of its denouement. The superior technology spreads in all the corners of the Empire and the advantage is lost by the pioneers. The Empire collapses. Independent nations now arise at this higher plateau. At best, the subsequent empires are federal in character in contrast to the centralised Empires of the pioneers.

After some time the opportunities opened up by the new technologies are exhausted. However, the businessmen are accustomed to the high rates of profits which were necessary in periods of rapid advance. They strive to maintain the earlier levels of low wages and high investments. This creates an imbalance in the economy. The required investment having taken place the task then is to increase consumption and to lift consumption to the higher plateau. This change requires a relatively ascetic orientation—satisfaction with lower levels of profit. Great reformers have arisen to bring about this change. These reformers have drawn man’s attention to the fact that peace and happiness is attained not by increased acquisition of wealth but by introspection, discovering one’s temperament and living a life of moderation. Manu and Bharata established their three and four class systems in the Stone and Bronze Ages respectively and encouraged man to live according to his temperament. Great Siddhartha, Christ and Mohammad propounded moderate living in the Iron age. Karl Marx advocated that consumption should increase to enable man to engage in activities that express his nature. Once again consumption grows and the economy stabilises at a higher plateau until another decisive technological advance takes place.

The key player in this rhythm is the reformer who, upon the advent of a technological advance has to advocate an active and materialistic philosophy and upon its fructification has to again advocate an ascetic philosophy.



Note

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